

A CATALOGVE OF SVCH TESTI- MONIES IN ALL AGES AS PLAINLY EVIDENCE

BISHOPS AND PRESBYTERS TO BE BOTH
ONE, EQUALL AND THE SAME IN IURISDICTION,

Office, Dignity, Order, and degree, by divine Law and instituti-
on, and their disparity to be a meer humane ordinance long
after the *Apostles* times ; And that the name of a Bishop is
onely a Title of Ministration, not Dominion, of La-

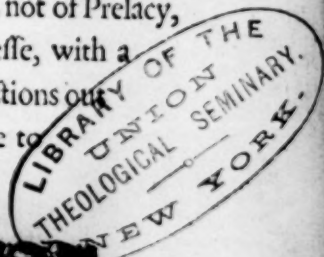
bour not of Honour, of Humility, not of Prelacy,

of painfullnesse not of Lordlinesse, with a

Briefe Answer to the Objections our

of Antiquity, that seeme to

the contrary.



Printed in the Yeere. 1642.

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1641

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The EPISTLE to the READER.

Christian Reader,

T *Here is nothing more frequent in the mouths of our Lording Prelates and their Flasterers, then to vaunt, That their Hierarchie and Episcopall Superiority over other Ministers is by divine Right and Institution; and that all Antiquity from Christs till Calvins dayes, and all learned men, except a despicable small number of Factious Puritans (as they term them) suffragate to this Conclusion: This was the more then shraasonicall boast of Dr. Land, Arch-prelate of Canterbury, and some others, not onely at the Censure of Dr. Layton in the Star-chamber, and Dr. Bastwicke in the High-Commission some few yeares past; but likewise at the late Censure of Dr. Bastwicke, Mr. Burton, and Mr. Prynne in the Star-chamber, June 14. 1637. where, in his learned Speech (since Printed by speciall command, through his own underhand procurement) he thus magisterially determines, pag. 6, 7. This I will say (he might have done well to have proved it first, but that his Ipse dixit only is now an Oracle) and abide by it, That the calling of Bishops (to wit Archbishops and Diocesan, superiour to, and distinct from Presbyters, else his Speech is not onely idle but impertinent) is Iure divino: though not all adjuncts to their callings: (he should have done well to have specified what adjuncts in particular;) And I say further, that from the Apostles times in all ages, in all places the Church of Christ was governed by Bishops (to wit*

(a) Diocesan

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Diocesan Bishops like to our Prelates now, which he will prove at Græcas Calendas.) And Lay Elders never heard of, till Calvins new-fangled devise at Geneva. To disprove which fabulous assertion, I have not only particularly encountered it, in the Unbishopsing of Timothy and Titus, to which no Answer yet hath been returned by this Over-confident Boaster, or his Champions, though specially challenged to Answer it; but likewise by way of Supplement to that Treatise drawn up this ensuing Catalogue (which I challenge his Arch-grace, with his brother Prelates, Doctors, Proctors, Parasites to encounter with as many contrary Authorities if they can;). whereby both learned and illiterate may with ease discern, that both by divine Institution, the suffrages of Fathers, Councils, forraigne and domestick writers of all sorts as well Papists as Protestants, and the resolution of the Church and State of England in Convocation and Parliament, Bishops and Presbyters are but one and the same in point of Office and Jurisdiction; and that the Superiority of Bishops over other Ministers is a meer humane Institution long after the Apostles dayes, introduced, partly by custome, partly by the Bishops owne insensible incroachments upon their fellow brethren; but principally by the grants, connivances, or indowments of Christian Princes, destitute of any divine foundation to support it.

* History of the Council of Trent: Edit. 3. p. 589, 590, 591. to 516.

*I confesse, in the * Council of Trent, it was much debated among the Popish Prelates and Divines there present; Whether Bishops were by divine Ordination, Superiour to Priests? But the Cauncel being divided in opinion, left the Controversie undetermined. Those Bishops and Divines who held the affirmative, produced nothing out of Scripture, or solid Antiquity to justify their opinions, w^{ch} by answer, but that Aerius*

was.

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was deemed an Heretick for affirming the contrary
(which I have here disprov'd): yet * Michael of Medina <sup>* Idid. p. 391.
 See Medina de
 Sacra. Herm.
 Origine et Cont.
 l. i. c. 3.</sup> who allegeth this of Aetius, was so ingenious to
 confesse, that Hierome, Austin, and some others of
 the Fathers (*as Ambrose, Sedulius, Primasius, Chry-*
sostomus, Theodoret, Oecumenius) did fall into
 Aetius heresie in this point, it being no wonder
 that they did so, because the matter was not cleare
 in all points. This his boldnesse, to say that *Hierome*
 and *Austin* did favour of Heresie, gave great scan-
 dall: but he insisted the more upon it: The Doctors
(saith the History) were equally divided into two
 opinions in this point. And when this * Article was ^{* Ibid. p. 389.}
 propounded in this Romish Councel; That the Bi-
 shops are instituted by *Christ*, and are Superiour to
 Priests *de Jure divino*; The Legates with others;
 answered, that the Lutherans and Heretiques hav-
 ing affirmed, that a Bishop and a Priest is the same
 thing (* putting no difference between a Bishop &
 a Priest, but by humane constitution; and affirming,
 that the Superiority of Bishops was first by custom,
 and afterwards by Ecclesiasticall constitution, for
 which they cite the Augustane Confession made by the
 German Churches;) it was fit to declare, that a Bishop
 is Superiour, but that it was not necessary to say *quo*
jure, nor by whom a Bishop is instituted *From whence*
it appears clearly; That halfe or more of these Trent
 Fathers, with all the Lutherans and Protestant Churches
 at that time were cleare of opinion, That Prelates Epis-
 copacy is not *Jure divino*: and those who peruse that
 History and * Bellarmine may at first discern, that all
 our Prelates arguments and Authorities now produced
 to maintain their Episcopall Jurisdiction to be divine,
 are taken verbatim from these Popish Fathers of Trent

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who maintain their assertion, and Bellarmine de Clericis the stoutest Champion for their cause. Alas! to what miserable Shifts are our Prelates driven, when they must thus fly to Trent, to Bellarmine for ayd to support their tottering Thrones! And yet these will stand them in no stead, all the Trent Prelates confessing with S. Hierom.

* History of
the Council of
Trent: p. 220.

(a) Pag. 220.
330. to 335. an
excellent confi-
derable place.

* That in the first beginnings of Christianity, the Churches were governed by a kind of Aristocracy, by the common Council of the Presbytery, and that the Monarchicall government and Superiority of Bishops and Archbishops crept in by custome, *as the (a) History of the Council of Trent relates at large; where you may read the originall of their Courts and Jurisdictions, with the steps and meanes of their exorbitant growth and encroachments upon the temporall Jurisdiction and Prerogative of Princes, well worthy the greatest Statesmens consideration. Besides, Dionysius Cathusianus, and Cardinal Contarenius in their Commentaries on Phil. 1. 1. confesse, that in Pauls time, Bishops and Presbyters were both one, and that either Order was conferred on the Presbyter. That Presbyters are there meant by Bishops, whence it is usually said, That in the Primitive times Bishops were not distinguished from Priests. Azorius the Jesuite Moral. part. 2. l. 3. c. 16. confesseth, that in the Apostles times, every where, those who were ordained Elders in Cities were Bishops: Cardinal Cusanus. De Concordia Cathol. l. 2. c. 13. writes the same in effect: All Bishops; and perchance also Presbyters are of equal power, as to Jurisdiction, although not of execution; which executive exercise is restrained by certaine positive Laws (not Divine but Canonick) whence the cause of these Laws ceasing, the Laws themselves determine. And Johannes Seme-*

(b) Glossa, De
cret. Distinct. 93
c. Legimus.

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ca a Popish Canonist, avers; That in the first primitive Church the Office of Priests and Bishops was the same: but in the second primitive Church, (so wit, some space after the Apostles times) both their names and Offices began to be distinguished.

The same Doctrine, together with the Identity and Parity of Bishops and Presbyters is professedly averred, not only by those hereafter cited in the Catalogue; but also by

* Huldric Bishop of Ausburg, about the year of Christ 860. in his Epistle to Pope Nicholas, in defence of Priests Marriage: by John Crespin: *L'estate de L'Eglise: prin-*

* In sein Crespin. L'estate de L'Eglise f. 254.

ted 1562. fol. 14. 97. by Phippe de Mornax, *Tableau des Differens.* par. 2. c. 5. p. 67, 68, 69. &c. and by Mornay Lord Plessie in his Mystery of Iniquity in the French Edition, p. 7. 9, 10. 72. 80. 10 87, 91. 92. 95. 10 123. 125.

128. 152. 10 155. 159. 160. 172. 179. 197. 210. 10 218.

234. 234 266, 267. 281. 293. 304. 307. 319, 320. 366.

389. 395. 397. 404. 410. 412. 418. 424. 10 427. 452.

464. 467. 468. 469. 503. 518. 519. 520. 524. 10 528. 533.

535. 545. 546. 547. 567. 568. 569. 603. *See*, * Iohn Ma-

* Both cited by Bishop Vber, de Britannicarum Eccles. primordiis, p. 800.

jor de Gestis Scriptorum: l. 2. c. 3. writes, that in ancient times the Scots were instructed in the Christian

faith, by Priests and Monks, and were then without

Bishops. And Iohn Fordon Scotchchronicon. l. 2. c. 8.

before him, records, That before the coming of Pal-

ladius, the Scots had only Presbyters or Monks to

instruct them in the Faith and administer the Sa-

craments, following the custome of the primitive

Church. And * from Palladius dayes till the reigne

* Henrici Spelman, Concilia Tom. 1. p. 342.

of Malcolm the 3d; the Bishops of Scotland had no

Diocesse at all (and so were no Diocesan Prelates) but

every Bishop whom holinesse had made reverend in

that age, exercised his Episcopall function without

distinction in every place he came. If then Bishops

and

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and Presbyters were all one and the same in the first Primitive Church, which Church together with that of Scotland, was anciently governed only by Presbyters, not by any Lordly Prelates, or Diocesan Bishops (which Dr. William Fulke in his Answer of a true Christian, &c. p. 20. 50. professeth to be Antichristian, Papall and no divine institution,) why the Churches of Scotland, and England may not now be governed by Presbyters only without Bishops, as well as at first, I cannot conceive; their regimen of late having been so tyrannicall, unchristian, antichristian and exorbitant, that they have almost wholly ruined our Religion, Church, State, and left them in a most perplexed, if not desperate condition; which proves their Hierarchy to be rather Antichristian and Diabolicall, then Divine.

And how can it be otherwise, if we rightly consider the Persons or Condition of our Hierarchy, and their Antichristian Attendants? I remember a merry Story in * Giraldus Cambrensis, and out of him related by Mr. Camden in his Britannia; p. 604. It happened that a certaine Iew travelling towards Shrewsbury with the Archdeacon of Malpas (in Ches-shire) whose surname was Peche, that is Sinne, and a Deane named Devill; when he heard by chance the Archdeacon telling, that his Archdeaconry began at a place called Ill-street, and reached as farre as to Malpas towards Chester; he considering and understanding withall as well the Arch-deacons Surname as the Deans, came out with this merry and pleasant conceit; Would it not be a wonder (quoth he) and my fortune very good, if ever I get safe againe out of this Countrey, where Sinne is the Arch-deacon, and the Devill is the Dean; where the entry into the Archdeaconry is Illstreet, and the going forth

of

* Itinear, l. 3.
c. 13.

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of it Malpas? *It was* * St. Bernard's *simplicit* in his age, that Iesus Christelected many Devils to be Bishops, as he chose Judas to be an Apostle. Since then there be so many Archbishops, Deanes, and Bishops, Devils, so many Archdeacons Sinners, as not Sinne; and the entrance into these Offices (by reason of Symony, Ambition, and the like) a meer Illstreet, and their going forth of them (by reason of their wicked lives, and exorbitant actions occasioned by their very Office) Malpas, it is almost a wonder, and very good fortune, if any honest godly Minister or Professor ever get safe againe out of their Courts and Diocesse, or escape drowning in their Seas.

Hence is it, that the devoutest men in all ages since Prelates became Lords paramount to Ministers, have either utterly refused to accept of Bishopricks, or resigned them after acceptance, as I have * elsewhere manifested by sundry examples, and shall here further exemplifie by other evidences. (a) Ribadenerra a Jesuite, records it to the great praise of Bernardine of Sennes, canonized at Rome for a Saint; that out of his humility he refused the 3. Bishopricks of Sennes, Ferrara, and Urban, which severall Popes offered to him: and though one Pope put a Bishops Miter on his head with his own hands, yet he put it off againe, humbly beseeching him not to impose the charge of any Bishoprick upon him, and to change that estate of Poverty to which God had called him; because he should bring more advantage to the Church by preaching the Word of God, and ayding the Soules of many Bishopricks, then by being a Bishop in one Church: The Pope hearing his reasons confessed them true and left him to his own liberty. (b) Vincent Ferrier another Popish Saint, is highly magnified, for that being urged by the Pope to accept the Bishopricke

* *Frates sic facit Iesus hodie, multos sibi eligens Diabolos Episcopos. In Concil. Rhemenfi Sermo.*

* In the Epistle Dedicatory before the Unblishing of Timothy and Titus. (a) *Les Fleurs des vies des Saints*: part 1. Paris: 1637. p. 500.

(b) Ribadenerra *Ibid.* p. 388.

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of *Leride*, the Archbishopricke of *Valence*, and a Cardinalship; it was impossible to move him to accept of any of these charges; deeming it a greater advantage to free one Soule from the chaines of Sinne, then to gain all the great preferments of the world. For he perceived that these honourable dignities seemed like so many golden chaines, whereby he should be detained at the Court, and deprived of liberty to goe and preach the Gospell with poverty, as God had commanded him. So *Thomas* of *Aquin*, canonised for a Saint, is highly applauded for refusing the Archbishopricke of *Naples*, with other great dignities offered unto him by the Pope. In like sort *Raimond of Rochefort*, another Roman Saint, is extolled, for refusing to accept the Archbishopricke of *Arragon*, which the Pope himselfe conferred upon him, and commanded him to accept within few dayes; at which news he was very sad, and most humbly and instantly intreated his Holinesse, not to lay such a burthen upon him, which he knew not how to beare: and seeing that the Pope was resolved to enforce him to accept it, he fell sicke with indignation, a sicke continuing upon him till he died of regret, and so discharged him of this care. *Anoninus* another late Romish Saint, being elected Archbishop of *Florence* by Pope *Eugenius* the 4th, refused to accept thereof, because being retired out of the tempests of the world, he should thereby return into them to the great perill of his Salvation. The Pope hereupon commanded him by his Bull to accept it, threatening else to excommunicate him: whereupon by the advise of his Covent and the Magistrates of *Florence*, who informed him, that he ought to obey the

* *Idem Ibidem*,
P. 313.

* *Idem Ibidem*,
P. 303 & 304.

→ *Itinear*,
c. 13.

* *Idem Ibidem*,
P. 359.

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the Pope herein, he unwillingly accepted it; and kneeling down before them, he lift up his eyes and hands to heaven, saying, O my Lord thou knowest full well that it is much against my will to accept this charge; which I have undertaken for feare to resist thine and thy Vicars will: and since thou knowest it, I beseech thee direct me to doe what I ought. Then entring into his See, he had only 8. persons in his house; He had no Cupboord, Tapistry or hangings of Say in his Chamber; no vessels of Silver; no Horses nor Coaches, riding upou a Mule that was given him; saying, that the goods of the poore ought not to be spent in nourishing beasts, and providing Superfluities. He had the Scripture alwayes read at his Table: and ever said, they should doe him a speciall favour to thrust him from his Arch bishopricke, wherein he continued with as great regret as he received it. *Add to these, that*

* Linus the first Bishop of Rome, after Paul and Peter resigned up his Bishopricke to *Anacletus*; that Pope *Cyriacus* (as *Fasciculus Temporum*, *Henry of Erford*, *Nauclerus*, *Crispin*, and others write) quitted his Bishopricke in a short space against the will of the Clergy; whence some have excluded him out of the number of the Roman Pontiffs; that (a) Pope *Stephen* the 6. renounced his Episcopacy, and became a Monke, repenting of the cruelty shewed by him to his predecessor *Formosus*: that Pope *Celestine* the 5th (as *Platina*, *Luitprandius*, *Anastarius*, and all (b) others in his life accord) voluntarily renounced the Papacy, as a charge exceeding his forces, and hindering his Devotion; and that (c) *Anno* 1448. (d) Pope *Felix* the 5th, renounced and deserted the Papacy, which he formerly swayed. *Lo here five*

(b)

* Popes

* *Iohn Crispin* *Leſſare de L'eglise*, f. 29, with *Platina*, *Anastarius*, and *Balzani* in his life.

(a) *Iohn Crispin* *ib. p. 59. Brit. Ecclesi. Antiqu.* p. 620, 621, 625, 633.

(b) *Crispin* *ib. p. 266.*
(c) *Crispin* p. 405, 406.
(d) *Crispin* p. 404.

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* Crespin. p.
587.

* *Popes renouncing and resigning their Bishopricks.*
Herman a Weda Archbishop of *Colen*, who deceased *An. 1552.* desired often to dye a simple Christian without any charge or dignity, rather then to die a Priest or a Bishop : *To come nearer home,*

(b) Galfridus
Monumetensis,
l. 9. c. 15. *Giral-*
dus Camb. l. 12.
c. 4. *Jacobus Vffe-*
rius de Ecclesia-
rum Brittan. Pri-
meridius p. 81.
532. 538.
(c) *Idem* p. 876.
1012. 1140.

(d) *The Annals*
of Ireland in
Camdens *Bri-*
annia p. 169.

(b) *Dubritius* Bishop of *Landaffe* voluntarily renounced his Archbishopricke; so *Sampson, Paulus, Leonorius* and *Amon* made Bishops *volens nolens*, voluntarily gave over their Episcopacies. (c) *St. Patrick* the first Archbishop or primate of all Ireland; and *Benignus* his third Successor in that See, willingly resigned their Prelacies, retiring themselves to *Glastenbury Abby* : *And Anno 1366.* (d) *Richard Havering*, Archbishop of *Dublin*, voluntarily renounced his Archbishopricke upon this occasion. One night he dreamed that a certaine Monster heavier then the whole world stood eminently aloft upon his brest, from the weight whereof he chose rather to be delivered, then alone to have all the goods of the world. When he wakened, he thought thus with himselfe, that this was nothing els but the Church of *Dublin*, the fruits whereof he received, but took no paines for the same : (the case of most Prelates now :) as soon as he could therfore he came to the Pope, of whom he was much beloved, and there renounced and gave over the Archbishopricke; for he had fatter and better livings then the Archbishopricke came unto. *Why should not our Archbishops and Bishops now follow these many vertuous examples, in resigning and abandoning all their Bishopricks for the saking of a sweet peace and blessed Harmony in our distracted Church and State, which their ambition, pride, tyranny, Exorbitances and Innovations have almost brought to ruine? Had they but their humility*

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lity and piety, they would speedily renounce their most pernicious Hierarchy, to imbrace a fraternall unity and parity with their fellow-brethren, whom Christ hath made their equals, as these and other Prelats have done; and as our present * Archbishop of Canterbury confesseth that famous Nazianzen, rather then the peace should be broken, freely resigneth the great Patriarchate Constantinople, and retired: whose steps he should doe well to follow.

But if he or they refuse to do it for our Churches peace, and Kingdome safely, let them know that it is no new thing to abolish Bishopricks by Act of Parliam. by which * most ^{31. H. 8. c. 9. 33} Bishopricks were first created, and so not Jure Divino. ^{H. 8. c. 31. 34. H. 8. i.} How many Bishopricks have been suppressed in Ireland and Wales in Later ages, * Mr. Camden can at large ^{* In his Britannia. p. 160. 161. and Ireland, p. 73. 74.} inform us, almost halfe the Ancient Bishopricks there, being not now extant. *The Bishopricke of Westminster was no sooner erected almost, but instantly suppressed; And 7. Ed. 6. The* * Bishopricke of Durham ^{* Rastall Durham: f. 149. Camden Brit. pag. 736. and Godwins Catalogue of Bishops, p. 533.} by Act of Parliament was dissolved, and the Lands and hereditaments thereof given to the King: but 1. Mariae Parl. 2. c. 3. Popery flowing in againe, that Bishopricke was revived and reerected; yet not so firmly, but that it and all others are still subject, both to a temporall and finall dissolution, when ever his Majesty, or the state in Parliament shall thinke meet; (as all the Prelates and the whole Convocation expressely acknowledge in their * Institution of a Christian man dedicated to King Henry the 8. and ratified by Parliament) as the Abbies, Priories and such like Nests of Antichristianisme in this Realm, though settled by Laws and long Prescription, were all suppressed by publick * Acts of Parliament in a moment.

If any deem the continuance of our Lorde Prelates ^{* 27. H. 8. c. 7. 31. H. 8. c. 13. 1. E. 6. c. 14.}

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necessary in regard of their presence in Parliaments, which some conceive cannot be held without the presence of these Lords Spirituall.

I Answer, first, that Abbots and Priors before the dissolution of Monasteries were Spirituall Lords in Parliament as well as Bishops: since then Parliaments both may have been, and are now held without Lord Abbots and Priors, they may by the same reason be held without Lord Bishops. Second, Bishops sit not in Parliament of right as they are Bishops (for as Bishops, they are not properly Peers, and shalbe tryed in case of Treason by a common Jury, as Scroope, Fisher, and Crammer were) but as they hold of the King per (a) Baroniam, in right of their Churches, which few of them at this day doe: Therefore their sitting in Parliament is not of right, but of meere grace of the King, who may Summon or not Summon them at his pleasure: since they are no Lords, nor yet so stiled by the King, in any of their Patents; though they so intitle themselves in some of their (b) late Printed Books. Thirdly, In matters of Treason, Felony, blood and Capitall Crimes debated in Parliament, the Bishops both by Common and Canon Law ought not to give their votes, nor yet to be present in the house, but to depart, which no other Peeres doe but they: If then the Parliament in these cases of highest nature may passe a compleat Judgement without them, their presence is not necessary in it, nor they any needfull members of it. Fourthly, Bishops in former ages even under Popish Kings, when they had most sway, have been excluded Parliaments, much more then may they be so now: (c) Gardner and Bonner in King Edwards dayes; and all Bishops that were married (as most then were) in the first Parliament in Queen Maries reigne were excluded the Parliament; and in*

King

*Cromptons Jurisdiction, f. 12, b, Stamford Plees: del Corone h. 3, c. 1, f. 153, a, 3, b, 3, p. 161, 33, m. 2. Br, Trial, 1423

(b) Cromptons Jurisdiction of Courts, f. 12, b, (c) Bishop White Bishop Morton, Archbisshop Laud, and Bishop Hall, in the Titles of their late Books,

(*) io, E. 4. f. 6, Br, Crown 153, Stamford Plees, l. 1. Petrus Blesensis de Institut. Episcopi Eibl, Part, Tom, 12, p. 942, 943.

(c) Fox A&S and Monuments in the old Edition, p. 748, 902, 905, 977, b, 1708, b, 1717, b,

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King Edward the 1. his time at the Parliament held at S. Edmonds Bury, Anno 1295. all the Bishops were put out of the Parliament and Kings protection, and that Parliament held good and made Laws without them. And Anno 1273. in the 20. yeare of Henry the 3. the Statute of Merton cap. 9. touching Bastardy, was made by the Lords temporall and Commons without and against the consent of the Bishops. *These two Presidents are cited by Bishop Iewell in his Apology against * Harding; f. 620. who there affirms, that a Parliament may be held without any Bishops; to which (a) Mr. Crompton, and Bishop Bilson likewise assent: therefore I shall no longer debate it, as being past all doubt, concluding this point in Bishop Bilsons words (a great Champion for Episcopacy) which are full and notable. * Claime you (Bishops) that interest and prerogative, that without you nothing shalbe done in matters of Religion, by the Laws of God, or by the liberties of this Realm. By the Laws of the Land, have no such priviledge. Parliaments have been kept by the King and his Barons, THE CLERGIE WHOLLY EXCLVDED. And when the Bishops were present, their voyces from the Conquest to this day were never negative. y Gods Law you have nothing to doe with making Laws for Kingdomes, & Common-wealths: ou may teach, you may not command: Perswasion is your part, compulsion is the Princes. If Princes imbrace the Truth, you must obey them; If they pursue Truth, you must abide them. By what Authority then claime you this dominion over Princes; that their Laws for Religion shalbe voyd, unless you consent? After which he proves at large, that the Kings of Iudah and Israel of old, with many godly Christian Kings*

** So Crompton quotes it. But it is in his defence of his Apology, at part 6. c. 2 p. 5. i. 522. * Cromptons Jurisdiction of Courts f. 19 b. * Of the true difference between Christian subjection, and Antichristian Rebellion, part 3, p. 541, 542, 543.*

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Kings and Emperours since, have made not only Civil, but Ecclesiasticall Laws without a Council, or any suffrage of Bishops: Much more then may they hold a Parliament without their presence; as Bishop Jewel proves at large. It was a notable Speech and true of Ludovicus Cardinall Arelatensis in the Council of Basill, where he maintained the parity of Bishops and Presbyters: That rich and Lordly Bishops feare the power of the Prince, and to be spoyled of their temporalities, neither have they free liberty to speak as is required in Councils. Albeit if they were true Bishops and true Pastors of Soules, they would not doubt to put their lives in venture for their Sheep, nor be afraid to shed their blood for their Mother the Church. But at this present (the more is the pitty) it is too rare to find a Prelate in this world, which doth not prefer his temporalities before his Spiritualities, with the love whereof they are so withdrawn, that they study rather to please Princes then God; and confesse God in corners, but Princes they will openly confesse. Concluding that the poore are more apt to give judgement then the rich, because their riches bringeth feare, and their poverty causeth liberty. For the poore feare not tyranny as rich men do, who being given over to all kind of vanities, idlenesse and sloth, will rather deny Christ then lacke their accustomed pleasures; Such are they whom not their flock but their revenues make Bishops. Have ye not heard how they said, they would consent to the Kings will and pleasure? But the Inferiours are they which have had truth, righteousnesse and God himselfe before their eyes, and they are greatly to be commended for shewing themselves such men unto the Church of
God.

(q) For AGs &
Monuments
Lond. 1610: p.
624: 625.

TO THE READER.

God. If then any desire the continuance of Lord Bishops in Church or Parliament, yet it wilbe necessary to strip them of their Temporalities and Lordships, and to confine them to one living with Cure, where they may reside and preach like other Ministers, because their Temporalities will make them Temporizers, and to vote amisse against God and the Republike both in Parliament and Convocation, as this Cardinall truly informs us from experience.

To close up all in a few words. I shall desire our Lordly Prelates and others to observe; that Rev. 4. 4. 10, 11. c. 5, 6, 11, 12. 14. c. 7. 11, 12, 13, 14. 15. c. 11. 15, 19, 17, 18. c. 19. 4, 5, 6. The 24 Elders are placed next in rank to the very throne of Christ, as being next to him in Authority and Jurisdiction, no Archbishops or Bishops being there named, much lesse interposed between them. That the Angels (whom our Prelates will needs interpret to be Diocesan Bishops in the 2d and 3d of the Revelation, though the Contents of our last translated Bibles expressly define them, to be the Ministers, not Bishops, of the 7 Churches) stand round about the Elders, and are removers from Christs throne then they; therefore not so honourable. That Christ standeth in the midst of the Elders; to signifie, that they are subject to no Diocesan Bishop, but Christ alone, and that no Lord Bishops, but Elders only belong to the Kingdome and Government of Christ, who is never said to be in the midst of Archbishops and Bishops (none of his institution) but of the 24. Elders only: That these Elders alone worship and prostrate themselves, give thanks, and resolve doubts upon all occasions, not Bishops: And that when the Kingdomes of this world, become the Kingdome of our Lord and his Christ, and when the Lord God omnipotent is said to raigne, the Elders are still said to be about Christs throne, and to adore and praise him

THE EPISTLE

him, there being no mention at all of Bishops. Therefore our Prelates must needs confesse themselves to be but Elders only & properly; or else acknowledge, that Elders by divine Institution are Superiour to them in dignity; and that Archbishops and Bishops have no place at all appointed them by Christ about his throne, or within his Church and Kingdome, and therefore must needs be Antichristian and intolerable in our reformed Church; out of which I doubt not ere long to see them quite ejected, and * cast unto the Dunghill as most unfavoury Salt; toward which desired good worke I presume this little Catalogue may contribute some assistance; especially if thou correct these ensuing Errors of the Printer, ere thou begin to read it, occasioned by the Authors absence, and the Primers unacquaintednesse with the Authors names therein recited: which slips of course find easie pardon.

ERRATA.

PAG. 1. Celum 2. line 19. read Papias. p. 2. col. 1. l. 101. and 15. r. Alexandrinus. l. 25. Nazianzenus. l. 30. Arius. col. 2. l. 11. Primasius 22. Nazianzenus. l. 25. 26. Rhabanus Maurus. l. 35. Oecumenius. l. 43. for 34. r. 3. 4. p. 3. col. 1. l. 5. Ivo. l. 6. Decretalis. l. 28. Planctus. l. 29. Pseudo-martin. l. 31. Tholofanus. l. 32. Gratianus. l. 37. for Clausius. Clavasio col. 2. Sit. Tit. l. 9. Fater. l. 11. Senefus. l. 13. Annal. l. 12 With, which l. 27. intendunt p. 4. col. 1. l. 41. conclusion. p. 5. col. 1. l. 21. Aufittes Hussites. l. 24. Sylvius. l. 25. Randerus. l. 26. Waldensium. l. 27. Waldensis. l. 32. Illiricus. l. 34. Monumenti. col. 2. l. 14. Patavinus. l. 25. Paris. Pacu. l. 23. Summaz. p. 6. col. 1. l. 2. Tabatarum. Tabaritarum. l. 9. Pighium. l. 10. Galat. l. 24. Episcopi. l. 18. Wittenberge. l. 20. Gal. l. 21. 22. Petricow. Madellania. Wratistavia. l. 27. Ericum. T. 41. Coningio. l. 42. Zuinglius. l. 44. imitatem. civitatem. l. 51. Musculus. col. 2. l. 14. Responso. l. 28. Class. l. 38. Capper. l. 34. debellis. diversis. l. 40. Saraviam. l. 43. T. Cegedinus. l. 49. Controvers. l. 42. Polanus. l. 53. Synagma. l. 53. Bibliander in chronogr. p. 7. col. 1. l. 1. Arinis. Arius. l. 3. Iubinus. l. 2. Wedfulnerus. Melfuerus. l. 9. editum. l. 37. Alcinus. col. 2. l. 13. Palivody. l. 14. Melium. Melini. l. 15. Palinodia. l. 36. Nugu. l. 38. Institutione. p. 8. col. 1. l. 2. England. Ireland. l. 26. Chaucer. l. 28. Swinderby. l. 39. viuarum. viriarum. col. 2. l. 2. Stokesly. l. 31. Noringham. p. 9. col. 2. l. 1. R. lancelot. lancelor. l. 24. Offru. l. 49. exposition. col. 2. l. 6. Martyr. Martyn. l. 10. Benbrige. l. 20. vol. 2. f. 30. 12. 10. r. 1610. p. 10. c. 1. l. 47. Wthenbal. c. 2. l. 45. coverdale. l. 46. Pomer. l. 47. Scory. l. 52. resolve. l. 54. Extinguished. distinguished. p. 11. c. 1. l. 9. the. the. c. 2. l. 8. the. the. c. 2. l. 26. rocher. l. 41. Arius. p. 12. c. 1. l. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.



THE FIRST SQUADRON.

These Testimonies I shall Marshal into 5 distinct Squadrons, for order St. Peter: 1 Pet. 5. 1. 2, 3, 4. together sake. The first Squadron with the Apostle St. John, 1 John 2. 15. 16. consists of Divine Authorities; Whereof I ames lam. 5. 14. Acts 15. 3. to 30. Paul Our Lord and Saviour Christ himselfe the Apostle. Acts 20. 17. 28. Phil. 1. 1. 1. (a) 1 Pet. 2. 25. (the chiefe Shepheard and Bishop of our Soules) is the Supream generall, whose testimony of this nature we have upon record. Matthe. 10. 12. c. 11. 29. c. 12. 3. gelyst: Acts 14. 23. c. 15. 2, to 30. c. 20. 4. c. 20. 30. to 29. c. 23. 8. to 13. c. 28. 17. 28. to which all other fore alleaged 19. 20. Mark. 9. 34. 35. c. 10. 33. to 46. texts in Timothy and Titus may bee c. 16. 15. Luke 9. 46. 47. 48. c. 22. 33. 24. added.

THE SECOND SQUADRON.

The second Squadron is made up of the Martyr (if the Epistles be his and Fathers and Councels ranked according to their severall antiquities, Anno Christi 100. We have Ignatius Eccles. Hist. l. 3. c. 33. Policarp the Mar-

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Parisi, 1631, p. 62, 64, 65: that more damage hath happened to the Catholics in general by reason of discord, and frequent losse of charity, then they have received benefit, by the Sacrament of Confirmation onely conferred on some few.

That all holy men have exceedingly endeavoured to shun such an high dignity.

That a Bishop is in a State which presupposeth but yet gives not perfection: which the State of Religion, not onely presupposeth but giveth.

That a vow not to receive a Bishopricke is valid and sacred.

That to desire a Bishopricke even for that which is best in it, to wit for the good of soules according to St. Thomas *secunda secunda*, que 185. Art. 1, seemes to be presumption, and there are some who stick not to say (and that commonly) it is a mortall sinne.

That these Propositions following are strange, idle, and absurd.

That it is *divine*, and that the law of God is, that every particular Church (as *England* is) ought to have a Bishop.

That without a Bishop *England* were not a particular Church.

That unlessse every particular Church hath its Bishop or Bishops, the whole and Univerfall Church could not be (as Christ hath instituted it) an Hierarchie composed of divers particular Churches.

That without a Bishop we cannot have confirmation &c.

All which principles (saith hee) are worse then the conculsion it selfe and demonstrated by us (to wit in that Treatise) to have no foundation at all.

Thus this Popish Priest who proving that the Church of *England* may well subsist without a Popish Bishop to sway and order it; grants that it may doe the like without our Protestant Prelates, and that plainly resolves that it is not from any divine law or institution, that the Church of *England* should have any Bishop at all to govern it. *Daniell a lesu* another Priest, and a Reader of Divinity thus seconds him, in his Apologie for

the proceeding of the holy See *Apostolike*, as to the government of the catholickes in *England* during the time of Persecution * That it is most false and of dangerous consequence, that a particular Church cannot be without a Bishop: That Gods law requires no more, but that there be some Bishops in the Church to wit so many, that there be no danger, that the whole Order should suddainly be taken away by their deaths and so dispersed through the world, that all Christians may be sufficiently provided of learned and vertuous Priests.

If this be done the law of God is satisfied although there be no Bishops in *France*, *Spain*, or, *England*.

Give me therefore a multitude of Christians how great soever who want not a Bishop to ordaine Priests, and I will boldly affirm that there is no need that the governour of that Society should be a Bishop.

Yea let us suppose the Ordination of Priests and the Ministry of the Church, not to be necessary in the Church, and presently it followes, that there is no need the univerfall Church should be governed by Bishops who are superior to Priests.

That in the time of Persecution it is neither good, nor convenient, nor any solace or comfort to the Church to have a Bishop.

That those who of Bishops are made Religious persons may be said in some sort to fly higher, and not at all to descend.

That if the Catholickes of *England* should yeeld to this motion (namely to receive the Bishop of *Chalcedon* as their proper Pastor and Bishop they could by no means excuse themselves, from being worthy of that reprehension which the *Corinthians* received from Saint Paul, namely, that they rashly, and indiscreetly, put themselves into subjection that they should bestow their temporall goods, so as they could expect no reward from God, as exercising humility, Obedience, Patience, for which no crowne of Righteousnesse is prepared: yea that they may by their

* *Censura
Parisiensis p.
404 & 426*

blind

blind receiving of him (though by the some others. Some of which Propositions though they were censured as Erroneous, by the faculty of the Divines of Paris. Anno 1631. through the power of the Bishop of Chalcedon, as striking at the Popes Supremacy and the Bishops Hierarchie, yet in all that censure, I finde not one passage of Scripture produced to prove them contrary to the word of God, and therefore that censure of theirs not much to be regarded.

These Positions of theirs were publickly taught and maintained by many other Priests both in England, and Ireland as appears by the censure of the faculty of Paris, and Nicholas Ia Maître his *Inflauratio antiqui Principatus Episcoporum Parisij* 1633. Written upon this occasion in answer of these Treatises and



THE FOURTH SQUADRON.

THe 4th Squadron consists of Foreign Protestant Churches and writers, which I shall muster & ranke in order according to their antiquities as neare as I may.

I shal begin with the *Waldenses Tabernites Albigenes & Ansfites*, (whose opinions and resolutions touching these particulars are registred at large, by Aeneas Sylvius: histor. Bohemiae c. 35, by Renaerius contr: Waldenses lib. c. 6. by Refutatio: Waldensium, Bibl. Patrū. Tom. 13, p. 383, by Thomas Waldenses: operum. Tom. 1, l. 3, Art. c. 2, 9, 30, 31, 32, Tom. 2, de Sacramento ordinis c. 117, 118, & Tom. 3, c. 60, 61, 62, by Alphonus de castro adversus hereses, Tit. Episcopus, & de Sacramento ordinis, by Illirius Catalogus Testium veritatis, p. 426, 433, 445, by Mr. Iohn Fox Acts and Monuments p. 210, Albertus Pighius Hierarch. Ecclē. l. 2, c. 10, Gersonius Bucerus de Gubernatione Ecclesiae p. 599, 600,

601. Marfilius Patavimus. (Anno 1320) *secundis them in his Defensoris Paris pars 2, c. 15, 16, 17, 18, 19, 20, and who Anno 1330* is backed by Michall Cezenas, Henricus de Iota. Nicholas orem, Ioannes, de Landuno Petrus de Corbavia, Ioannes de Polaco. Iohn of Callele, Francis de Archatars, and divers others of that age *Witnesse*. Extravagant, Ioannis 23 Antoninus quarta pars. Summe, Catalogus, Testium veritatis p. 512, 524, 525, 529, Fox Acts, and Monuments, p. 358, 359 360. with others AEtates Ecclesiae written about that time, c. 2 Registred in Catalogo Testium veritatis p. 453, 454, & Laurentius Valla, The restorer of the Elegance of the Latine tongue, succeed next in order. Annotations in Act. c. 15, & c. 20, in 1 Tim: 3, & Tit. 1, Iohn Hus, and Hierome of Prague, two learned Godly Martyrs, tread in their footsteps witness Aeneas Sylvius Histor: Bohem c. 35, Fox Acts and Monuments, p. 55, 559, & Gerson Bucerus de Gubernatione Ecclesiae p. 602, 603, After these

Paſſie, 1631, p. 63, 64, 65: that more damage hath happened to the Catholikes in generall by reason of diſcord, and frequent loſſe of charity, then they have received benefit, by the Sacrament of Confirmation onely conferred on ſome few.

That all holy men have exceedingly endeavoured to ſhun ſuch an high dignity.

That a Biſhop is in a State which preſuppoſeth but yet gives not perfection: which the State of Religion, not onely preſuppoſeth but giveth.

That a vow not to receive a Biſhopricke is valid and ſacred.

That to deſire a Biſhopricke even for that which is beſt in it, to wit for the good or ſoules according to St. *Thomas ſecunda ſecunda*, que 185. Art. 1, ſeemes to be preſumption, and there are ſome who ſtick not to ſay (and that commonly) it is a mortall ſinne.

That theſe Propoſitions following are ſtrange, idle, and abſurd.

That it is *de iure divini*, and that the law of God is, that every particular Church (as *England* is) ought to have a Biſhop.

That without a Biſhop *England* were not a particular Church.

That unleſſe every particular Church hath its Biſhop or Biſhops, the whole and Univerſall Church could not be) as Chriſt hath inſtituted it) an Hierarchie compoſed of divers particular Churches.

That without a Biſhop we cannot have confirmation &c.

All which principles (ſaith hee) are worſe then the conſultion it ſelfe and demonſtrated by us (to wit in that Treatiſe) to have no foundation at all.

Thus this Popiſh Priſt who proving that the Church of *England* may well ſubſiſt without a Popiſh Biſhop to ſway and order it; grants that it may doe the like without our Proteſtant Prelates, and that plainly reſolves that it is not from any divine law or inſtitution, that the Church of *England* ſhould have any Biſhop at all to govern it. *Daniell a leſu* another Priſt, and a Reader of Divinity thus ſeconds him, in his Apologie for

the proceeding of the holy See *Apoſtolike*, as to the government of the catholickes in *England* during the time of Perſecution * That it is moſt falſe and of dangerous conſequence, that a particular Church cannot be without a Biſhop: That Gods law requires no more, but that there be ſome Biſhops in the Church to wit ſo many, that there bee no danger, that the whole Order ſhould ſuddainly be taken away by their deaths and ſo diſperſed through the world, that all Chriſtians may bee ſufficiently provided of learned and vertuous Priſts.

If this be done the law of God is ſatiſfied although there be no Biſhops in *France*, *Spain*, or, *England*.

Give me therefore a multitude of Chriſtians how great ſoever who want not a Biſhop to ordaine Priſts, and I will boldly affirm that there is no need that the governour of that Society ſhould be a Biſhop.

Yea let us ſuppoſe the Ordination of Priſts and the Miniſtry of the Church, not to be neceſſary in the Church, and preſently it followes, that there is no need the univerſall Church ſhould be governed by Biſhops who are ſuperior to Priſts.

That in the time of Perſecution it is neither good, nor convenient, nor any ſolace or comfort to the Church to have a Biſhop.

That thoſe who of Biſhops are made Religious perſons may be ſaid in ſome ſort to fly higher, and not at all to deſcend.

That if the Catholickes of *England* ſhould yeeld to this motion (namely to receive the Biſhop of *Chalcedon* as their proper Paſtor and Biſh: p they could by no means excuſe themſelves, from being worthy of that reprehention which the *Corinthians* received from Saint *Paul*, namely, that they raſhly, and indiſcreetly, put themſelves into ſubjection that they ſhould beſtow their temporall goods, ſo as they could expect no reward from God, as exercising humility, Obedience, Patience, for which no crowne of Righteouſneſſe is prepared: yea that they may by their blind

* *Conſilia
Papiſtiſſi* p.
40. 48. 49. 60

blind receiving of him (though by the some others. Some of which Proposi-
Popes owne Bull and authority) expose tions though they were censured as E-
themselves to manifest perill by falling ronian, by the faculty of the Divines of
into mortall sinne &c.

These Positions of theirs were pub- of the Bishop of Chalcedon, as striking
likely taught and maintained by many at the Popes Supremacy and the Bishops
other Priests both in England, and Ireland Hierarchie, yet in all that censure, I finde
as appeares by the censure of the faculty not one passage of Scripture produced
ty of Paris, and *Nicolas le Maître* his to prove them contrary to the word of
Institution antiqui Principatus Episcoporum God, and therefore that censure of theirs
Paris 1633. Written upon this occa- not much to be regarded.

sion in answer of these Treatises and

THE FOURTH SQUADRON.

THe 4th Squadron consists of For-
raigne Protestant Churches and
writers, which I shall muster
& ranke in order according to their an-
tiquities as neare as I may.

I shall begin with the *Waldenses Tabo-
rites Albigenes & Aujustes*, (whose opi-
nions and resolutions touching these
particulars are registred at large, by
AENEAS SYLVIVS: *histor. Bohemiae* c. 35,
by *Renacer contr. Waldenses* lib. c. 6.
by *Refutatio Waldensium*, *Bibl. Patr.*
Tom. 13, p. 383, by *Thomas Walden-
ses*; operum. Tom. 1, l. 3, *Arti.*
c. 29, 30, 31, 32, Tom. 2, de Sa-
cramento ordinis c. 117, 118, & Tom.
3, c. 60, 61, 62, by *Alphonfus de castro*
adversus hereses, Tit, Episcopus, & de
Sacramento ordinis, by *Illiricus Catalo-
gus Testium veritatis*, p. 426, 433, 445,
by Mr. Iohn Fox *Acts and Moniments*
p. 210, *Albertus Pighius Hierarch. Ec-
clesi.* l. 2, c. 10, *Gersonus Bucerus de*
Gubernatione Ecclesiae p. 599, 600,

601. *Martilius Patavinus*, (Anno 1320)

secunds them in his Defensoris Paris pars

2, c. 15, 16, 17, 18, 19, 20, and who Anno

1330) is backed by Michall Cezenas, Hen-

ricus de Iota, Nicholas orem, Ioan-

nes, de *Laudano Petrus de Corbaria*, *Ioan-*

nes de Polaco. Iohn of Castile, Francis

de Archatara, and divers others of that age

Witnesse, Extravagant, Ioannis 23. An-

toninus quarta pars. Summe, Catalogus,

Testium veritatis p. 512, 524, 525, 529,

Fox Acts, and *Moniments*, p. 358, 359

360. with others AEtates Ecclesiae

written about that time, c. 2. *Registred in*

Catalogo Testium veritatis p. 453, 454,

& *Laurentius Valla*, The restorer of

the Elegance of the Latine tongue, suc-

ceed next in order. Annotations in AEt.

c. 15, & c. 20, in 1 Tim. 3, & Tit. 1, Iohn

Hus, and Hierome of Prague, two lear-

ned Godly Martyrs, tread in their foot-

steps witness AENEAS SYLVIVS *Histor. Boh-*

hem c. 35, *Fox Acts* and *Moniments*,

p. 55, 559, & *Gerson Bucerus de Guber-*

natione Ecclesiae p. 602, 603, After these

- these successively ensued Ioannis Lutharwitz in Confessione Tabernaculi & contra Rokenzanum c. 13, apud Lidij Waldensium p. 53, Erasmusus Rotterdani, Amoset, & paraphr. in Act 15, in 1 Tim. 3, & 4, Phil. 1, Tit. 1, Pet. 3, Scholia in Epist. Hieronymi ad Evagrium, & adversus Albertum Righnium: Martia Luther, in Psalm. 2, 45, & 134. in Epist. ad Galates c. 3, R. solutio in disput. Epist. Tom. 1, operum advers. Pet. Poma: & advers. falsi commendat. Epist. 12. The Secreti Comendat. of S. Helena Sacy, (g) Francis Sadeel, Genesij, Hancro, 19. (h) Socinus, (i) Bontius (k) Wierzege, (l) & Argutus: witness the harmony of Controversies, & Disquisitions Eccles. Gub. c. 1, Art. 15. The Synod of Arles, Arles: 6 The Synod of Modestia. Arles: 8, 11, 12. & Gerson Bucer, in Gub. Eccles. p. 370, 373, 374, 497, 499, 500, 517, 518, 575, 615, 617, 618, Christian the 3, King of Denmarke, Anno 1537, and the whole State of Denmarke together with Gustavius Cricus King of Sweden, about the same time who suppressed, banished, and hanged the Lordly Bishops, of their Realms, as false Traitors, and Rebels contrary to Christs institution, and having no foundation in the word of God, Chytrae in Saxonia l. 6. p. 49, l. 7, p. 219, 220, l. 9, p. 259, 261, 262, 263, 270, 275, l. 10, p. 297, 309, 311, 340, 341, 342, l. 12, p. 358, 359, l. 13, p. 388, l. 14, p. 407, 421, l. 15, p. 433, 434. Philip Melancthon, Argum. & Respons. Petel. pari 7. Com. in 1 Cor. 4, Et de consilio de Politia Ecclesiastica & de coniugio Sacerdotum Oecolampadius in Rom. 12. Hadricius Wungius in Amica sua Paternasi ad Communionem Helveticorum Verbi Dei, & Sacram. l. 11, c. 19, & de imitatore operum. Tom. 1, p. 115, 117, in Psal. 1, 1, Tom. 3, p. 504. Opus Articulorum Artic. 34, 36: Francis Lamberti Lavather in Ezech. com 10, George Solinus Summa Christianitatis. Anno 1536. Prefat. Mr. Bullinger in Act. 20, v. 28, & deca. 5. Ser. 3, 4. Brentius Apol. Confessionis Wettebree c. 21. Pellicani in Mar. c. 16, & 18, in Act. 16. & 20. Multulus in locum Com. locus de Ministris verbi Dei. p. 596, 597, 598. Mr. Ioh. Calvini Insuper Pleffa Tractatus de Ecclesia c. 11 Holanus Syn. l. 4, c. 3, sect. 8, c. 4, sect. 2, in Phil. 1, 1, Tim. 3, 8, Tit. 1, 5, 7, Antidotum Com. 4. 2. 44. Theodorus Bibliander in Chromag. Armin
- cily Tridentini Sess. 7 de Conformatione Martin Bacer, de vi & usu Ministris, & in Mart. 16. Aratus Problema: Locus de Officijs Eccles. in Psal. 1, 1, in 1 Tim. 3, & Tit. 1, 5, 7. Mr. Ralph Gualther, on Act. 20. verse 28. Phil. 1, 1, 1 Tim. 3, Tit. 1, 5. 7. Martin Chemnitzus Examen Concilij Trident. parti 2, de Sacramen. datus p. 223, 224. Innocentius Gentileius, exama Concilij Trident. ibid Ioannis Martia, R. ius & Marlorat on Phil. 1, 1, 1, Typ. 3, Tit. 1, 5, 7, Act. 20, 28. 1. Ter. 5, 1, 2, Dnaus hys. p. 2, c. 8, & in A. regiam de haresi c. 53. Respons. ad B. Ar. Contr. 5, c. 14, & Contr. 3, c. 2, Zanobius de statu Perici & leg. 14, 4. Pracept: Deside, 25, sect. 9, & in Phil. 1, 1, Hyperius in Tit. 1, 17, & de Methodo Theol. l. 3, Maximilian Illiricus Clavis Scripturae Tit. Presbyter, Catalogus Testium Veritatis p. 426, 433, 445, 512, 524, 525, 529, 533, 554, 488, 528, &c. Flacius Barro, Ioannis Wiganus, Mutinus Iudox & Basilius Faber, Centur. Eccles. Magic. l. 2, c. 7, Col. 330, 531, 507, 508, Contr. 2, c. 7, Col. 125, 126, Contr. 4, c. 5, de haresi, & c. 10, Peter Martyr Locutus com. Tom. 1, Gloss. 4, Vocat. 6. Tom. 2, de Excharistia locus 1. Obiect. 50, Virellis Religioni Christi compendium l. 3, c. 11, Hofmannus in Tit. 1, 5, 7, Hemingius, and Iohn Mayer, in Phil. 1, 1, 1, Tim. 3, Tit. 1, 5, Antonis Sadeel ad Repetita Turrianus Respons. p. 50, 51, 61, De Legitima vocatone Pastorum p. 66, 10 88, ad Repetita Turrianus locat. 12, p. 406, 405, 408, Pezelus, Ar. l. 15, p. 433, 434. Philip Melancthon, Argum. & Respons. pari 7. Com. in in Argument. 1. Cosper Glorias in Phil. 1, 1, & Theodoric Beza de diffeis ministrorum gratia & de coniugio Sacerdotum Oecolampadius contra Sarabiam & Amoset. in Phil. 1, 1, & Tit. 1, 5, 7, Virellus de Ministris Verbi Dei, & Sacram. l. 11, c. 19, & de Adulterinis Sacram. Stephanus Etzegeidius in locum Com. de Ministris Sad. 4, p. 202. Lavather in Ezech. com 10, George Solinus Methodo Theologia, Piscator Theses Theologiae locus 23: Thes. 50, in Act. 20, 28, Psal. 1, 1, 1 Tim. 3, & 4: Tit. 1, 5, 7. Iunius Contraoares 5 lib. 1, c. 14, n. 2, 15, c. 16, & 18, in Act. 16. & 20. Multulus in locum Com. locus de Ministris verbi Dei. p. 24. Contr. 1. 1. c. 5, n. 24. Moruz Lord of Pleffa Tractatus de Ecclesia c. 11 Holanus Syn. l. 4, c. 3, sect. 8, c. 4, sect. 2, in Phil. 1, 1, Tim. 3, 8, Tit. 1, 5, 7, Antidotum Com. 4. 2. 44. Theodorus Bibliander in Chromag.

flols 18. 22, 25, 43, 64. Anno 1240, A
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 of Ardmagh, and Primate of all England,
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 cot in l. Sapientie Sect. 77 & 163. An. 1380.
 our Famous English Apostle Iohn Wickliff
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 and Monuments, p. 430. 431, 434. See
 the Epistle of Lucifer to the Prelates &c,
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 1099, 1016, Cuthbert Tonsill Bishop of
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 267, V William Tyndall Martyr. Obedience
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 of Canterbury, Edward Arch-Bishop of
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 Bishop of Durham, Stephen Bishop of
 Winchester, Robert Bishop of Carlile,
 Iohn Bishop of Exeter, Iohn Bishop of Lin-
 colne, Iohn Bishop of Bath, Rowland Bi-
 shop of Coventry and Lichfield, Thomas
 Bishop of Ely, Nicholas Bishop of Salis-
 bury, Iohn Bishop of Bangor. Edward
 Bishop of Hereford. Hugh Bishop of
 Worcester, Iohn Bishop of Rochester, Rich-
 ard Bishop of Chichester, V William Bishop
 of Norwich, Robert Bishop of Assaph,
 Robert Bishop of Landaffe, Richard Volo-
 man Arch-Deacon of Sudbury, V William
 Knight Arch-Deacon of Richmond, Iohn
 Bells Arch-Deacon of Gloucester, Edward
 Benner Arch-Deacon of Leicester, V William
 Skippe Arch-Deacon of Dorset, Nichol-
 las Heath Arch-Deacon of Stafford, Cuth-
 bert Marshall Arch-Deacon of Nottingham
 Richard Corren Arch-Deacon of Oxford,
 V William Cliffe, Geoffrey Dowse, Robert
 Oking, Ralph Bradford, Richard Smith, Sym-
 mon Matthew, Iohn Fryn, V William Buok-
 master, V William May, Nicholas V Votrin,
 Richard Cox, Iohn Edmunds, Thomas Ro-
 bertson, Iohn Baker, Thomas Barrett, Iohn
 Haste, Iohn Tyson Doctors, and Professors of
 Divinity and of the Civill and Canon
 Law, with the whole convocation house
 and Clergie of England in their Booke
 intituled the institution of a Christian
 man dedicated by them to King Henry
 8. Printed cum Privilegio subscibed with
 all their names, and ratified by the
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 crament of order fol. 43. &c. an excellent
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 of Divinity, and Martyr in his workes,
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 ton in his hunting and finding out of

the Romish Fox among the Bishops in England, dedicated to King Henry the 8. and his rescue of the Romish Fox A Booke intituled The Image as well of a true Christian Bishop as of a counterfeit and Anti-christian Bishop, printed about the same time, *Rodericke More* his Supplication or complaint to the Parliament of England, c. 19. 20.

A supplication to King Henry the 8. by a namelesse Author, against Bishops their jurisdiction, pride, Lordlinesse, and wealth, *Henry Stalbridge* his exhortatory Epistle to his most deare Country of England, against the Pompous Bishops of the same, as yet the true members of the great Antichrist of Rome, their most filthy Father *Lincolne Ridley*, his Exposition on Phil. 1. *Iohn Frith* a Pious learned Martyr, his answer to Sir *Thomas Moore*, p. 318. *Nayler* his answer to the epistle of the great Turke, printed Anno 1542. *Iohn Bale* afterward Bishop of Osgriss, in Ireland, his image of both Churches, on Apoc. c. 6, f. 42, 9, f. 56. 65. c. 13. f. 105. 116. 118. c. 14. f. 126. c. 15. f. 140. c. 17. f. 160. King Henry the 8. himselfe in his Book inscribed, A necessary erudition for any Christian man published with the aduise and approbation of all the Prelates, Clergy of England in their conuocation and of the Lords Spirituall and temporall; and in the house of Parliament with the Kinges own Royall Epistle to all his loving Subjects before it Anno 1545. by vertue of the Statute of 32 H. 8. c. 26. chap. of the Sacrament of order Anno 1551. The Book of Ordination of Ministers and Bishops confirmed by act of Parliament 3 Ed. 6. c. 12. 5. & 6. Ed. c. 1. & 8. Elizabeth. c. 1. (which prescribed the 1 Tim. 3. & Tit. 1. to be read at the Ordination of Ministers, and consecration of Bishops, and limits the selfe same forme of Ordination, with the power of imposition of hands both to Ministers and Bishops) Anno 1552. *Iohn Hooper* Bishop of Gloucester, a Martyr expiation upon the 8. Commandements, and in Psalm 23. p. 40. *Hugh Latimer* once Bishop of *Worcester*,

a Martyr in his Fourth Sermon of the Plough, and in his 2. 3. 4. and 6. Sermons before King Edward the 6. Anno 1555. *Iohn Povey* Bishop of *Winchester*, in his Apologie against *Thomas Martyr*, c. 4. 5. f. 43. 44. 52. 53. 59. Doctor *Harpsfield* Arch-Deacon of London, and *Iohn Bradford* Martyr, Fox Acts, and Monuments, p. 1465, Anno 1553, *Thomas Bombardage* Martyr, Fox ibid p. 1256. *Iohn Elmer* (after Bishop of London,) in his Harborow for faithfull Subjects, Master *Bullingham*, (after Bishop of *Lincolne*.) in his Letter to Master *Bull Det* 5. 1564. Master *Thomas Becon*, in his catechisme, in his workes dedicated to all the Bishops of England by name approved, applauded by them, and Printed cum Privilegio London 1562. vol. 499. 500. The Doctrine of Christ and Anti-christ. vol. 3, f. 409. 410. sect. 15. 19. *James Pilkington* Bishop of *Durham*, Exposition on Agge c. 1. verse 1. 2. 3. 4. 9. 12. 13. c. 2. v. 1, 2, 3. 4. 9. 10. 11. on *Obidias* v. 7. 8. and in his Treatise of bunning *Pauls Church*.

Incomparable *Iohn Iuell* Bishop of *Salisbury*, defence of the Apologie of the *Church of England*, Edit. 16. 10. part 2, cap: 3, divis: 5. c: 4: divis: 2. cap: 5, divis: 1, cap: 7, divis: 5, cap: 9, divis: 1, p 99. 100. 101. 196: 202. &c. *William Alley* Bishop of *Exeter*, in his poore-mans Library, part 1. *Miscellanea Praed*, 3. f. 95. 96. Printed cum Privilegio Edit. 2. 1571. *Alexander Nowell* Deane of *Taules*, his Reproofe of *Dormans* Prooofe LONDON 1565. cum privilegio f. 43. 44. 45. Doctor *Lawrence Humphrey* Regius Professor of Divinitie in the University of *Oxford*, *Turitano papijmi Confutatio*: ad Rat. 3. p. 262. 263. *Iohn Kehridge* his Sermon on 1 Tim. 3: 1, 2, 3, London 1578, *Iohn Whitgift* Arch-Bishop of *Canterbury* against *Cart-wright*, p. 353. Master *Cartwright* in his second Replie against *Whitgift*, Anno 1585. Tract. 2. of Arch-Bishops, and Bishops p. 404, to 616. CONFUTATION

of the Remish Testament on Acts. 20. Doctor *Thomas Taylor* in his Commenta-
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 tion of the Remish Testament, on
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Foxe in his Acts and Monuments, (pre-
 scribed to be had in every Arch-Bishop,
 Bishops, Archdeacons, Deanes, and
 Prebend residentiaries house & in every
 Cathedral and Collegiate Church by
 the Canons made in the Synod of London.
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 both in the text and marginall Notes.
 Doctor *William Whittaker* Regius Pro-
 fessor of Divinity in the Univerfity of
 Cambridge: Contra *Duraum* l. 6, sect. 19.
 Respondio ad 6, Rationes campiani Rat:
 10, p. 122, 141, Contr. 2, qu. 3, c. 7,
 contr. 4, qu. 1, c. 1, Master *Philip Stubbs*,
 his display of corruptions neare the
 end.

The Bee hive of the Romish Church
 oft printed and lately reprinted Anno
 1635. passing our most learned Doctor
Iohn Reynolds in his conference with *Hart*
 Anno 1584, London 1609 c. 3, divisi: 1. p.
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 6, divisi: p. 185, divisi: 3, p. 218, c. 8. di-
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 his Letter to Sir Francis *Raffles*, in refuta-
 tion of Doctor *Bancroft* Sermon at
Pauls-Crosse 9. Feb. 1588, dated Sept. 19. 1598
 Doctor *Andrew Milles* Synopsi Papismi, The
 5 generall Controversie. Qu: 3, Doctor
Thomas Bilson, after Bishop of *WVinchester*
 in his true difference betweene Christi-
 an Subjection and unchristian Rebelli-
 on Oxon 1591, p. 125, 126: *Iohn Bridges*
 Bishop of *Oxford*, his defence of the Prin-
 ces Supremacy p. 359.

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 20, 21: *Discursus de Gubernatione Ecclesi-*
astica Anno 1584: *Thomas VVhetenfall*, his
 discourse of the corruptions now in
 question: London 1607 Doctor *Richard*
Field, of the Church. l. 5, c. 27, Master
Richard Hooker, his Ecclesiasticall Polity
 l. 5, sect. 7-8, Tho: *Wilson* his Christi-
 an Dictionary, Title Bishop, Doctor
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ry upon Titus 1 v: 5, 7: p. 121, 122, Mr:
 Christi & Hierarchia, apposita 1614,
 learned discourse *Paul Bayne* his answer
 to Bishop *Downham* his consecration
 Sermon, Doctor *William Ames*, in his
 Bellarminus enervatus. Printed by Li-
 cense at *Oxford* Anno 1629. Tom. 2, l. 3,
 c. 1, 4. *Iamni Peregrin* his Letters Patents
 of the Presbitery Anno 1632. Doctor
Iohn Baskwicke his Flagellum Pontificis &
Episcoporum Laicalium & his Apologeticus
 with above 40, Anonymous Treatises that
 I have seene; All these unanimously tes-
 tifie; that Bishops and Presbiters by
 Gods law and divine institution are all
 one equall and the same; That the su-
 periority of Bishops over other Mini-
 sters is only of humane and canonically
 institution long after the Apostles most
 of them cōdemning it as Anti-christian,
 unlawfull, Diabolical, pernicious, to Re-
 ligion, & the Church of God, & the cause
 of all the tyranny, schismes, corruptions,
 disorders, errors, abuses that now infest
 the Church or hinder the power, the
 purity of Religion and progresse of the
 Gospell.

To these I might accumulate the Sta-
 tute of 25, H. 8 c. 19, 20, 21, 26, H. 8 c. 1,
 27, H. 8 c. 15, 31, H. 8 c. 9, 10, 37, H.
 8 c. 17, 1, Ed. 6, c. 21, & 27 Phil &
 Marie c. 8, 1 Eliz. c. 1, 5, Eliz. c. 1, 8,
 Eliz. c. 1. The Patents of 31 H. 8, pars 4,
 to enable Bishops to consecrate Church-
 es, Chappels, and Church-yards with
 the Kings License first obtained of 36 H.
 8 pars 13, to Robert *Halgate* Arch-Bishop of
Torke, to enable and authorize him to
 keep a Metropolitall visitation, the Pa-
 tents for the creation of the Bishopsricks
 of *Oxford*, *Glocester*, *Bristol*, *Peterborough*,
 and *WVestminster*, An. 34, & 35, H. 8, the
 Patents of *Miles Goverdake*, Bishop of
Exeter, *Iohn Poyer* once Bishop of *WVinch-*
ester, and *Iohn Story* Bishop of *Recheester*, 5,
 E. 6, pars Prima, and of all the other Bi-
 shops made in his Raigne. by vertue of
 the Statute, of 1 E. 6, c. 2. with all the
 High-Commiffion Patents grounded on
 1 Eliz. c. 1. all which exprefly resolves,
 That all manner of Ecclesiasticall Iurif-
 diction, whereby Bishops are extinguished
 from

from, and elevated above ordinary Ministers, is wholly vested in, and for ever, inseparably united and annexed to the imperial Crowne of this Realme: that our

Arch-Bishops, Bishops, Arch-Deacons, and other Ecclesiasticall Persons have no manner of jurisdiction Ecclesiasticall, but only by, under, and from the Kings Majesty, that they ought to have the jurisdiction delegated and devided to the by speciall Letters Patents and Commissions under the Kings great Seale to execute the same, not in their owne names and right, but only *Nomine vice, Authoritate nostris Regis* (asking Edwards Parents run) in the Kings owne name right and Authority, as his Officers and substitutes making out all their Proses, Citations, Excommunications, Commissions of Administration, Probate of wills, and writs of *Ius Patronatus* &c: in the Kings name only, and under his Seale of Armes, not their owne under paine of imprisonment and a premunire; for the neglect and wilfull contempt whereof all our Bishops and their Officers have incurred severall Premunires to the forfeiture of all their temporalities, goods, estates, and liberties to his Majesty, who may much enrich his Exchequer thereby.

All which Acts and Patents judicially condemne and overturn our Bishops pretended superiority over their fellow Brethren by a divine right, the very claime whereof alone makes them all liable to a Premunire and meet perjur'd persons both to God and the King, being directly contrary to the very oath of Supremacy, prescribed by 1 *Eliz.* c. 1, which every Bishop oft times takes, and every graduate and Clergie man whatsoever who must either abjure this pretended *Ius Divinum* with which they would support the Hierarchie, or prove perjur'd disloyall Subjects to their Sovereigne.

Having thus presented you with this large Catalogue of Authorities proving the parity equality, and identity of Bishops, and Presbiters by divine right and institution.

I shall now challenge all our great swelling Prelates, and their flatterers joyntly and severally (especially the Arch-Bishops who have made so many threofonically bragges of the prooffe of their divine Title in open Court before thousands of people) to produce a contrary Catalogue of Authorities of these severall kinds evidencing their divine pretended right, superiority and jurisdiction over other Ministers, If they are able to do it and to give a satisfactory answer to this Treatise, I shall subscribe to their opinion, and recant what I have written.

But if they cannot performe it, (as I am certaine they are altogether unable) then let them retract their former vaine glorious vaunts and abjure their pretended *Ius Divinum* by subscribing to that truth, (which they are unable to contradict) and laying downe their Bimoprickes at (least their Rockes), as they have oft-times solemnly protested they would doe.

If they can or will doe neither, they must give all the world leave to passe this censure on them.

That they have neither that learning truth or honesty in them as hitherto they would make the world beleieve they had.

And that they may have no starting hole to evade: I shall in a few words as may be, answer what ever they can Obiect for themselves out of any undoubted Antiquity which is but this.

That *Acerus* was branded for an Hereticke by *Epiphanius* and *Augustine*, for affirming Bishops and Presbiters to be equall one to the other: by divine institution:

This is all that either the (o) Papiests (o) *Thomas* or (p) our Prelates do or can allege *Waldensis* *Tom: 356, 60,* *61, 62* Rhemists Notes

for their Hierarchie out of the Fathers

*n Phil. 1.1: *Alphonsus de Castro advers. hær. tit. Episcopus*, Harding in Bishop Jewel, p. 196, 162. with others.
(p) *Sacramenta Contra Bæream Bishop Bancroft* in his Sermon at Pauls Crosse, Bishop *Downham* in his Consecration Sermon, Bishop *White* and others in the censure of Doctor *Ballwinckes*, Bishop *Bridges* Defence of Government p. 262, 373, 442.

or Antiquity; and this in truth is a good as nothing.

For first this opinion of *Aerius* was never condemned as Hereticall, by any Counsell or Father whatsoever, but only by *Epiphanius*, who alone is insufficient to brand or make any man an Hereticke. *Saint Augustine* indeed (if the Booke be his cites this opinion of his, out of *Epiphanius* in his Book *de haeresibus*, c. 53, yet he brands it not as an Heresie. but stiles it *Proprium Dogma* in expresse termes to wit, his proper assertion (and his owne too) taxing him only of Heresie for siding with the *Arrians* in their branded

Original heresie, (9) *Isidorus Hispalensis* & (r) *Gratian* reciting the Heresie of *Arrius* makes no mention a all either of this as an Heresie or error in him, passing it over in silence and expressly averting it themselves as a truth.

Wherefore no ancient Counsell or Author whatsoever but *Epiphanius* branding it either for an heresie or Error. I see not well how it should be so esteemed.

Secondly, this hath been the constant received Doctrine both of Christ and his Apostles, of all the Fathers and learned Orthodoxe writers, in all ages as the precedent Catalogue witnesseth, therefore no Heresie or Error, as *Epiphanius* and some few of late (out of him alone) have rashly deemed it.

Thirdly, it cannot properly be called an Heresie, because the superiority of Bishops over other Ministers, by a divine institution, as no fundamentall point of faith, neither hath it any foundation at all in Scripture, as I have elsewhere manifested. Therefore it is most absurd to call it an heresie.

Fourthly, *Epiphanius* there condemnes *Aerius* as much for reprehending and censuring Prayer for the dead, as for affirming Bishops and Presbiters to be equal.

But this our Prelates must confesse (unless they renounce this Doctrine of our Church) was no Error or Heresie in *Aerius* but rather in *Epiphanius*, why not therefore the other.

Fifthly, *Epiphanius* himselfe doth not condemne *Aerius* his opinion in this

particular for an Hereticke but onely as a fond opinion (as his words) *Et quod tota res stultitia plena est apud prudentes manifestum est.*

Sixthly, *St. Hierome Nazianzen*, *Basil Sedulius Ambrose*, *Chrysostome*, and *Augustine* taught the same Doctrine that *Aerius* did, at or about the same time, but they were never taxed of Heresie or Error for it either then or since: why then should *Aerius* only be blamed who argues just as *Hierome* doth, producing the same Scripture to prove his assertion as *Hierome* hath done in his Epistle to *Evagrius* & on *Tit.*

Seventhly, *Epiphanius* his refutations of *Aerius* his Arguments and opinion is very ridiculous, false, and absurd.

For first he saith, that Presbiters then had not the power of ordination. neither did they use to lay on hands, in the election and Ordination of Ministers, which is a meere falsehood, as *Hierom* in *Soph. c. 2.* with the 2th. Counsell of *Carthage*, witness, and I have elsewhere manifested at large.

Secondly, he saith that Presbiters had no voice in the Election of Bishops and Ministers, which is (r) contrary to all Antiquities, extant, and a most palpable untruth.

Thirdly, he saith that there were then more Bishops than Presbiters and men sufficient & worthy enough to be made Bishops but not Presbiters, and therefore the Apostle writing to the *Philippians* and others makes mention only of Bishops, not of Presbiters, because they had then Bishops but not Presbiters.

A miserable ridiculous answer, which subverts that he contends for, and constitutes Bishops without any Ministers under their command or jurisdiction: whence it will necessarily follow. That seeing the Apostles instituted Bishops without Ministers under them, and more Bishops than Presbiters, there ought now to be no Presbiters subject to Bishops, but Bishops to be placed in every church, without any Ministers under them, but Deacons only and more Bishops than Ministers, which I presume the Lordly Prelates will not grant, for this would overturne

(s) See Appendix catalogo testimonio veritatis Endemerus hist. novorum, l. 2, p. 34, 36, 50, 71, 97, 109, 110, 112, 131, 132, Godwin catalogue of Bishops, p. 74, 75, 84, 86, 97, 116, 129, Aventinus Armar, Boicorum, l. 3, p. 214, 219, and heretore p. 91, 93, 103.

over-turne not only their Lordships.
but their Diocesse and Episcopalties.

Fourthly, he saith that the Apostles first constituted Bishops onely in the Church, without Elders and then they afterwards elected Elders as they found them worthy, which is contrary to St. Ierome and all antiquity averring that Elders were first ordained in every Church, *Act. 14. 23. Tit. 1. 5.* and that they afterwards elected a Bishop out of themselves.

Fifthly, he saith that the Apostles used to write to the Bishops of one Church in the plurall number, when there was but one Bishop there, which is very improbable yea contrary of all other expositors, on *Thil. 2. 1. Tit. 1. 5. 7. Act. 20. 17. 28.*

Sixthly, he peremptorily determines *Timothy* to be a Bishop which I have elsewhere proved false, and from this false ground would prove Bishops and Presbiters distinct.

Seventhly, he interprets an Elder in the *1. Tim. 5. 1.* to be a Presbiter which most Fathers else expound onely to be an ancient man.

Eighthly, he would prove *Timothy* a Bishop and Bishops to be Superior too, and distinct from Presbiters, because *Paul* exhorts him not to rebuke an Elder, but to exhort him as a Father, and not to receive an accusation against an Elder, but under two or three witnesses, which are grosse inconsequence (as I have else where manifested) so that *Epiphanius* whilst he goes about to prove *Aerius* his assertion full of folly steps into many Errors, follies, and absurdities himselfe, as (*u*) *Bellarmino* is informed to confesse, though desirous to make the best of it.

In a word then as all the forecited Authors in generall, so in speciall, *Chromatius examen Concilij Tridentini* part 4. de Ordinis sacraments, *Danaus in Augustinum de heresibus* c. 53. *Theodorus Bibliander, in Chromag.* *Bucaninus* *Notorum* *canon.* c. 32. *Magdeburgensi* *con.* 9. c. 5. de heresibus *Beza de diversis ministerij gradibus* c. 32. *Berolius* *Rucerus de Gubernatione Ecclesia* p. 283, to 290. Bishop *Isa* well defence of the A-

pologie part 2. c. 9. divis. 1. p. 194 202. Doctor *Hampshire confutes Puritans*, *Papismi ad Rat.* 3. p. 261. 262. Doctor *VVotaker* *con.* *Duraum* 1. 6. *scil.* 19 ad ratio 10 *Campiani Resp.* *con.* lib. 2. qu. 5. c. 7. Doctor *Fulke*, and Mr. *Cartwright* confutation of the Remish Testament *Phil. 1. 1.* Bishop *Bridges* in his defence of the Princes Supremacy, p. 359. Doctor *VVillet* *Synopsi* *Papismi* *con.* 8. qu. 3. part 2. Dr. *Reynolds* in his Letter to Sir *Francis Knolly* and to *Michael Medina* a Papist. de Sac. *homo.* *Orig.* 1. 1. c. 5. & Doctor *Armes* in his *Bellarminus* *enervatus* *Tom.* 2. 13 c. 4. (to omit others) do all joyntly acquit *Aerius* both fro the guilt of Heresie or Error, in this very point, and take *Epiphanius* for censuring him without the judgement of a Synod or of the Church, condemning his answers. *Aerius* his reasons as notoriously absurd & impertinent yea as foolish & Childish worthy to be hissed and derided I shall therefore conclude as doth our learned (*u*) *Whitaker*, in this case, verily if to condemne prayers for the dead and to equall Presbiters, with Bishops be hereticall. *Nihil Catholicum esse potest*, Nothing can be Catholicke, so farre as it from being either an Heresie or Error as our absurd Prelates and their Sycophants pretend.

If they object the Authority of (*u*) *Obiect. 1.* *Ignatius* that he advanceth Bishops above Presbyters commanding them to obey the Bishops as the Apostles obeyed Christ, and willing the people to be subject to their Bishops as to God and Christ, and to their Elders as to Christs Apostles: therefore in his daies Bishops were Superior to Presbiters.

To this I answer, that these Epistles of *Ignatius* are false and spurious as many (*y*) of our learned men have proved at large, therefore of no Authority.

Secondly, it is cleer by *Act. 10. 28 Phil. 1. 1. Tit. 1. 5. 7.* that in *Ignatius* his daies Bishops & Presbiters were all one both in Title, office, and jurisdiction: that there were many Bishops in every chiefe City and

u *Ad Aerium*
10 Campiani
Respons. p. 57.

Answer.

y *Coci* *con.*
p. 19. &c.

Epist. ad Ebor-
acensem, in
Epist. 1.

v *Tom. 1. con.*
5. 1. 1. 1. 1. 1.

Church, not any sole Bishop paramount the Presbiters, over one or many Churches: and that *Discan* Bishops were instituted long after the Apostles and therefore after *Ignatius* his dayes (who lived in the Apostles age) as all Authors forecited accord and the whole Clergie of *England*, in their Institution of a Christian man dedicated to King *Henry* the 8. resolute in dire^t termes, These Epistles therefore of *Ignatius* which speak of one Bishop in a Church, diffin^d from and superior to Presbiters must needs be forged.

Thirdly, *Ignatius* in these Epistles makes Bishops successors to Christ and to stand in his stead, and Presbiters to succeed the Apostles, whereas all others makes them successors to the Apostles only, not to Christ, who (x) lest no successor or Vicar generall behind him, but (a) remains himselfe for ever the High Priest, chiefe Shepheard and Bishop of our Soules, and hath promised (b) to be with us alwaies even to the end of the world: This therefore makes his Authority but suspicious and contemptible.

Fourthly, *Ignatius* hath not one word in him that Bishops are superior to Presbiters by any divine Law or institution, (the thing in question) therefore his Authority (if genuine) proves nothing for the opposites.

Fifthly, *Ignatius* equals Bishops and Presbiters both in jurisdiction, rule, and Authority. for *Epist. 5. ad T ralianum* he writes thus: But be y^e subject to the Presbiters as to the Apostles of Christ: for the Presbiters are a certaine conjoynd Sessions and assembly of Apostles *Epist. 6. ad Magnesians* Presbyteri president loco Sinatus Apostolis The Presbiters rule in the place of the Senate of the Apostles. *Epist. 10. ad Symonem*. Do ye al follow the Colledge of the presbiters so Apostles: Now if Presbiters succeed the Apostles in the government of the Church, & al are to be Subject to them, to follow them as Christs Apostles, then certainly they are equall at least to Bishops,

who at the highest are by Gods institution only to be obeyed and followed but as Christs Apostles not to be preferred before them, if equalized with them, as the proudest Prelate of them must acknowledge and the c^o Fathers witness.

Sixthly, *Ignatius* confesseth that the Churches in those dayes were not ruled by the Bishops as they are now but by the Colledge Senate and Synod of the Elders, & communi Praefbytroum concilio as *Hierome* and all other after him affirme the Presbiters therefore had then equall and joynt authority with the Bishops even in point of jurisdiction & governments and did rule and govern, the Church in common with them, therefore the Bishops were not then Lords Paramount, as now they make themselves, but equall and one with them, yea their Colleagues & companions as *Ignatius* and the 4. counsellors of Carthage siterh^e.

Seventhly, his words n^o that they should be subject to the Bishop as to God and Christ, if rightly understood make nothing for the Prelates Hierarchy, for Saint Paul *Ephe. 6. 5. 6. 7.* commands servants to be obedient unto them that are their Masters according to the Lord, with feare and trembling in singleness of heart as unto Christ, not with eye-service as men please but as the servants of Christ, doing the will of God from his heart, with good will, doing service unto the Lord, and not to men, &c. Is therefore every Master a Bishop, equall unto Christ, and superior in jurisdiction and degree to Presbiters. No. so Polycarpus in his Epistle to the Philippians chargeth them to be subject to their Elders as unto God and Christ using the same words of Elders as *Ignatius* doth of Bishops. Are Presbiters bid therefore Paramount Bishops, and successors to Christ himselfe? I trow not *Ignatius* his meaning therefore is not, that Bishops are as high above Presbiters and the people as God and Christ are above the Apostles (as some ambitious Prelates fantasie) but only that we must obey Bishops

c *Ishodor* liff: de Eccl^e. Off. ciu^{is} 1, 2, c, 17. Amalarius Fortinatus de Eccl^e. Officijs 1, 2, c, 13. 6d *Epist.* 5, 6, 10. e *Epist.* ad Enagrium & in Tit. 1.

f Quid vero Sacerdotum auctoritatem quam sacerdos consiliary & assessorum Episcopo Epist. 5. g Can. 35, collegam se Presbyterorum esse cognoscat. h *Epist.* 5 & 7.

i Subjecti esse Presbyteris & Diaconis sicut Deo et Christo k See *Epist.* c. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

z *Heb.* 7, 24. a *Heb.* 7, 17, 21. 24, 26. 1 *Pet.* 2, 19. b *Matth.* 28, 20.

in all things that they command and prescribe us out of Gods word, as farre forth as we would obey God or Christ himselfe, for he that heareth them, heareth Christ himselfe, and hee that despiseth them, despiseth God and Christ himselfe. *Luke 10. 16. 1 Thes. 4. 8.* In this manner likewise are we to be subject to every Minister whatsoever. *Heb. 13. 17. 7. 1 Thes. 2. 13.* This therefore proves nothing for the Prelates superiority over other Bishops, especially since this *Ignatius* himselfe Epist. 5. chargeth the *Trallians* to reverence Deacons (inferior to Presbyters) as Christ himselfe, whose Vicars they are. As for those extravagant expressions of *Ignatius* & *Episcopus typum Dei Patris omnium gerit, quid enim aliud est Episcopus quam is qui omni Principatu & potestate Superior est & quod homini licet pro viribus imitator Christi Dei factus.* (and the

Epist. 5.

in See Coci cen-
suras p. 61. 62. 63
in Epistola de
greg. in Titus 1. 3
c. 1. 2

• Rom. 8. 9.

m like) on which same ground both the Popes and Prelates Monarchie, they are so ridiculous, false, ambitious, and hyperbolic, as favor neither of *Ignatius* or any Christian, but rather of a meere papall and Antichristian spirit, discovering these Epistles to be none of his, and those Prelates who assume these speeches to themselves to be none of Christs. *Mar. 11. 29.* All which considered, this forged Antiquity will stand the in no stead at all, to prove them superior or distinct from Presbyters by any diuine institution. and other Antiquity, making for them I find not extant.

That Presbyters and Bishops by Gods law and Ordination are both one and the same & of equall authority and jurisdiction as all these authorities resolve, I shall undeniable manifest by this one Argument.

Presbyters by the expresse resolution of the Scripture have the very

name, and not so onely but the very office of Bishops. *Act. 20. 17. 28. Paul. 1. 1. 1. Tim. 3. 1. to 5. Tit. 1. 5. to 10.* the same mission, and commission, the same function, charge, Ordination, and qualification. *Matth. 28. 19. 20. 1 Tim. 3. 1. to 7. c. 4. 14. c. 5. 17. 2 Tim. 4. 1. 2. 1. Pet. 5. 1. 2. 3. Tit. 1. 5. to 12.* neither doth the Scripture in any place make any difference distinction, or superiority between them, or attribute any power to the one, that it doth not to the other, as the premises evidence, and *Matth. 20. 25. 26. 27. 28. Mar. 10. 42. 43. 44. Luk. 22. 25. 26.*

Therefore by Gods law and institution they are one and the same, and of equall authority power and jurisdiction in all things.

As for that distinction in power, precedency, and jurisdiction, which hath since been made between them it hath proceeded, partly from Canons and constitutions made by Bishops themselves, partly by meer usurpation, and encroachment, but principally from the grant and largesse of Christian Princes, who as they erected Bishopricks and Diocesses and multiplied them or divided them as they saw occasion, so they limited & granted them all that Episcopall power, and jurisdiction whereby they were distinguished from, or advanced above Ordinary Ministers, as appears by the Originall Charters of the foundations and erections of our own English Bishopricks, the forecited Statutes, and by our owne and forraigne Histories. Now that jurisdiction and superiority thus acquired, is but meere and humane not diuine. Again Bishops are meer humane institutions directly contrary to the Holy Ghost, who ordained many Bishops in every Church and City, not one Bishop over many (which he can never well instruct, rule, and oversee) *Act. 20. Novorum 1. 4. p. 95. 96. et Seldeni*

Institution of
a Christian man
ch. of Orders,

in spicelagium ibid p. 209. 210. 211. 212

17. 28. 1 Tim. 5. 17. Phil. 1. 3. Tit. 1. 3. 7. 1 Pet. 5. 1. 2. 3. Now that Episcopal jurisdiction which distinguishing them from Presbyters. was created with and annexed to their Bishpricks, yea it is delegated both by the King to Lay Commissioners and visitors, and by Bishops themselves to Officials communicaries and Bishpricks of meere Lay-men 26. H. 8. c. 1. 31. H. 8. c. 9. 37. H. 8. c. 17. 1 E. 6. c. 2. 1 Eliz. c. 1. Therefore it is meere humane, and belongs not to Bishops by any divine right, neither is it peculiar unto them alone. Moreover Bishpricks with all Episcopal jurisdiction; incident to them have been usually granted heretofore by our Kings of England to their Chancellours, Treasurers, Secretaries, Kingmen, and temporall Officers, being meere Lay-men, as an advancement and augmentation onely of their temporall revenues, and civill temporall things. And in Germany at this day they are given to Dukes, Earles, and Nobles, yea to Children and infants only as a temporall dignity and revenue. Therefore they are onely temporall offices and revenues, and meere humane institutions which may well be spared in the Church, not divine of Gods and Christs institution. Moreover most of the reformed Protestant churches beyond the Seas, upon the Reformation of Religion, suppressed all Bishpricks and Diocellan Bishops as Anti-christian, and humane institutions pernicious to the Church of Christ, and to the power purity, and progresse of the Gospel, making Bishops proud, Lordly, idle, Luxurious, covetous, Tyrannical, Symoniacall, Seditious, Schismaticall, oppressive, vindictive, prophane, impious, lascivious unchast, perfidious, rebellious & trecherous to their Sovereigns. Therefore certainly they are no divine institution, usefull or necessary for Gods Church, and people, of which they have been the bane and ruine in all ages as our Acts and Monuments of Martyrs testifie, they being the Authors of all persecutions in our Church, and of all our

Martyrs Buchery & blood-shed. And in truth our Kings in all former ages have deemed Bishops not altogether so usefull or necessary in our Church, as some now make them, which may appeare by the long vacancies, of severall Bishpricks in sundry ages, of which I shall give you a short list, and so conclude. Anno 11 Godwin 3 Ca. 63. After the death of *thomas* Archbishop of Canerbur, that see continued void 18 moneths. Anno 669. After *Adastus* his death it remained void almost 4 years. An 690. After *Theodorus* his death it was void almost two yeeres, and as long after *Tatwinus* decease An 734. After *twincum* Anglia An 758. it was vacant a year above one year. Anno 762 two years after *Gregorius* death An 790, 3 years after *Lambertus* death An 830, above one Year after *VVilfredus* decease An 958: almost 3 years after *Odo* his expiration An 1089. 4 years after *Lauftrikes* departure An 1109 5 years after *Anselmus* death An 1130. 2 years after *VVilliam* *Carde* An 1137, 3 years after *Richard* *VVintonia*, An 1242, 2 years after *St. Edmund* An 1270 25 long after *Boniface* An 1502, 2 years after *Henry* *Deane*, An 1538, one year after *Carolina* *Joie* v An 1604, after *Paulinus* the last Arch-bishop of *Godwin* p 559. That see was vacant 209 (1. me 579 587 598 599, 607, 608, 623. After *Thomas* the second An 1140 almost 2 Yeares after *Thomas* An 1141 10 Yeats after *Rogers* death An 1211, 4 Yeates after *Gregory*, An 1255, 13 moneths after *VValter* *Gray*, An 1263, after *Thomas* *de* *Carbridge*, above 2 yeates. An 1315, 2 Yeates after *William* *de* *Greenfield* An 1240, 2 ye. res. after *VVilliam* *de* *Melton*, An 1405, 2 yeats and an halfe after *Henry* *Scrop*, that Arch-traitor beheaded for his Treason. An 1423, 2 Yeates after *Henry* *Bower*, An 1499, almost 4 Yeates after *John* *Kemp*, An 1464, 2 Yeates after *VVilliam* *Buch*, almost a full year both after Cardinal *VValsay*, and *Edward* *Lee*, An 1559, after *Isaculus* *Heath*, 3 yeates An 1568 after *Thomas* *Young*, above one year. Thus long have both our Arch-Bishpricks been, void in severall ages

f See Antiquitate Ecclesie Brit. Godwinus catalogue of Bishops Cranthius Metrop. Chytrius Chron. Saxoniae & Aveninus Annulli 5 67. passim.

f Chytrius
Cron Saxoniae
hi p 339 340,
111 114 115, p.
241 433-434
+ 35.

Godwin p. 183

184, 189, 190,

191, 196, 202,

204, 207, 209,

220, 244, 245,

247,

without any prejudice to Church or State in Anno 619 after Mellitus his translation from London to *Canterbury*, that see continued void 31 Yeares together, An 664 2 Yeares An 1133. 7 Yeares after *Gulbert* An 1187 after *Gilbert Foliot* above 2 yeares An 1279 above one yeare after *John de Chishul*. An 1303, almost 2 yeares after *Richard de Graneford*: Anno 1501 after *Thomas Savage* above two yeares An 1571 after the death of *Henry de Bloyes*, the Bishopricke of *Winchester* was void above 3 yeares An 1538 after *Peter de la Roch* 5 yeares An 1243. after *William de Rawley* 16 Yeares, *Ethelmanus* holding it 9, yeares without consideration Anno 1259 after *Henry de Wengham* 6, yeares. An 1492, after *Peter Coventry* above one Yeare An 1500 after *Thomas Langton* 2 yeares An 1528 after *Richard Fox* 2 Yeares An 1530. after *Cardinal Woolsey*, almost 4 yeares, An 1513 after the death of *Hermanus* first Bishop of *Ely*, that See was void above 2 yeares, An 1169 after *Nedewale* the Second Bishop 5 yeares An 1577, after *William Longcham* p. a. 262, 264, 265, above one Yeare. An 1214, after *Euthachius* above 5 yeares, An 1258, after *William de Kibenny* above one yeare, An 1297, after *William de Luda* 2 Yeares. An 1373, after *John Basset* 2 yeares An 1434 after *Thillip Morgan* 3 yeares, An 1486 after *John Alcocke* the whole yeare, An 1533: as long after *Nicholas Wess*; An 1582 after *Richard Coxe* almost 20 yeares together An 1167, after the death of *Robert de Chifney* the Bishop of *Lincoln*, that See continued vacant almost 17 yeares, *Cecily Teny* the 2, his tafe *Scenne* taking the profits thereof without any consecration An 1184, after *Walter de Cefler* 2 yeares, An 1200 after *St. Eughelm* 11 yeares, An 1206, after *William de Blejes* 3 yeares, An 1490, after *John Rufel* 2 yeares An 1513, after *William Smith* one yeare, An 1266 the Bishopricke of *Coventry* and *Lichfeld* was vacant a yeares, after the death of *Peter*

and as long An 1127 after *Robert Peach*, as long An 1113 after *Girardus Puella*, as long, An 1208, after *Geoffry de Muschamp*, An 1238, almost 3 yeares after *Alexander de Savernby* An 1243, after *Hugh Patemul* 2 yeares, An 1386 as long after *Kichard Scroope* An 1490: as long after *John Hulie* (2) An 1099 after *Osmond* his death the second Bishop of *Salisbury* that See was 8 yeares vacant An 1225, after *Richard Poore* 4 yeares, An 1204 yeares after *Walter de la Wile*. An 1588 3 yeares after *John Pierce*, An 1596 2 yeares after *John Coldwell* (a) An 1166. the Bishopricke of *Bath and Wells* upon the death of *Robert* continued void 8, yeares, 8 months, and 11 dayes An 1242 after *Loceline*, 2 yeares, Anno 1262 as long after *William Buttn* Anno 1503 as long after *Osbert King*, An 1547, as long after *William Knight*, An 1341 3 yeares after *Gilbert Barkely* An 1590, 2 yeares after *Thomas Godwin*, (b) An 1103 the Bishopricke of *Exeter* after *Osbertus* deceased was vacant 4 yeares, Anno 1182 after *Bartolomeus Iscartus* 2, yeares An 1199 after *William Herbert* the last Bishop of *Thelfords*, death that See (now *Norwich*) was vacant 2 Yeares, An 1214, after *John de Grey* it was vacant 7 yeares, Anno 1222 after *Pandulfus* 3 yeares, Anno 1236 after *Rodulphus* almost 3 yeares, and as long after *William de Rokeleigh*, An 1240, after *Henry Spencer* An 1406, almost 2 yeares, (c) An 1095 after the death of *Wolstan* Bishop of *Winchester*, that See was vacant 2 yeares An 1103, as long after *Sampson*, An 1123 almost as long after *Theophilus*, & An 1179, after *Roger An* 1184, after *William de Northale* 5 yeares An 1198, after *John de Constantijs* 2 yeares An 1212, as long after *Mangere*, Anno 1373, as long after *William de Lym*, An 1417 as long after *John de Pondrell* An 1427 7 yeares after *Thomas Polton* Anno 1590, 3 yeares after *Ednica Frear*, (d) An 1556 the Bishopricke of *Hereford*, after *Leoneyards* death continued 4 yeares vacant, An 1127, after

Godwin p. 339

332, 344, 345,

315, 356.

Godwin p. 364

365, 368, 369,

323, 385, 386.

Godwin p. 396

398, 420, 421

429,

Godwin p. 439

440, 444, 445,

446, 449.

Godwin p. 453

454, 455, 460,

461, 473, 478,

Richard above 4 years An: 1167, after Robert de Melim, above 6 years. An: 1139, after Iohn Skip above 13 years An: 1181, after Herbert Weft failing 17 years, An: 1126 the Bishopricke of Chichester was void almost 4 years. after Iohn Reempale his death, An: 1106, after Richard Fitzlames 2 years, An: 1235, the Bishopricke of Rochester, after Henry de Sandfords death, was vacant 3 years. An: 1277, 2 years after Walter de Merton 1316 after Thomas de Waldham 3 years, An: 1401, as long after Iohn Boltesham. Anno 1535, after Iohn Fisher 2 years, An: 1557, the new created Bishopricke of Oxford, after the decease of Iohn King first Bishop, there, was vacant 10 years, An: 1568, after Hugh Carrow the 2. Bishop it was voyd 21. years together. An: 1592, after Iohn Vnderhill the third Bishop it continued void 11. years, so little want was there of a Bishop in that See, An: 1559, the new created Bishopricke of Oxford, after Iames Brookes the third Bishops death was vacant three years, An: 1578, as long after Edmond Cheyne. An: 1558, the new created Bishopricke of Bristol, after Paul Bush the first Bishop was vacant 4. years, An: 1574, 3. years after Richard Cheyne which See continued void otherwise then by Commendani 31 years together. Anno 1593, it continued vacant 10 years together. So little need was there of a Bishop in this See, An: 1397, the Bishopricke of St. Davids after Iohn Gilberts death, was vacant 4. years, An: 1592 after Marmaduke Middleton almost 2 years: An: 1133, the Bishopricke of Landaffe upon Vrbans decease was void 6. years An: 1183, after Nicholas ap Georgant, 5. years An: 1240, after Elias de Radnor, above 4. years, An: 1287, after William de Brews 9 years: An: 1213, the Bishopricke of Bangor after Robert of Shrewsbury was vacant 2 years, An: 1274, as long after Iohn Gilbert. An: 1378, after Iohn Swasham 22. years, An: 1266, after ~~James~~ the

1 of Bangor, that See was vacant two years, An: 1313, after Lewelin 6. years, Anno: 1406, after Iohn Trewane 5. years, An: 1439, after Robert 5. years, An: 1017, after Aldhunus of Durham, that See continued void above 3 years, An: 1097, as long after William Carlypho An: 1140, after Geoffry Rufus above five years, An: 1207, after Philip of Poitiers, above 10 years, An: 1216, above 2 years the King threatening the Covenant that they should have no Bishop in 7. years, An: 1237, after Richard Poore 2 years. An: 1249, the King threatened to keep it vacant 8. or 9. years, till (Ethelmarc his halfe Brother (whom he commended to the Monkes election) should be of age. An: 1505, after William Seveus 2 years, An: 1587 after R^{ts} Barnes, almost 2 years An: 1577, the Bishopricke of Cheshel was vacant two years.

If then all our Bishopricks in severall ages have been void thus, 2, 3, 4, 5, 6, 7, 8, 10, 15, 17, 20, and 30, years or more together at divers times (to omit all annual vacancies) without any prejudice to the Church or State, and with great benefit to the Kings of England, who enjoyed the temporalities in the meane time, then certainly Bishops are no such necessary creatures of divine institution, but that we may spare them all together, For if we may want them 2, 3, 5, 9, 10, 15, 20, 30. years without prejudice, Why not an Hundred? why not 500. years? yea why not altogether, as they doe in all reformed Churches, who have quite cashiered them long agoe? when as no Church can spare or want their Pastors and Ministers that are of Gods institution above 6 months. at most (h) After which if the Patron present not in the interim an able and sufficient Clerke the ordinary by the common Law may collate, and the ^{old} Lateranensis may sequester, the profits in the meane time for the officiating of the ^{ma} Anglican^{is} be-
cause, which must be at no time intermitted or neglected because of di-
vine institution, and so absolutely ne-
cessary.

gCodwin p. 634
644, 647, 651,
652, 653, 656,
667, 671, 685,
686.

e Codwin p. 485
485, 486, 487
488, 452, 496
502, 502.

gCodwin p. 512
514, 530, 536,
558, 547, 549,
511.

h Rosall Ad-
vowson 1, 2, com-
mon Law may collate, and the
Lateranensis may sequester, the profits in the
meane time for the officiating of the
Anglican^{is} be-
cause, which must be at no time in-
termitted or neglected because of di-
vine institution, and so absolutely ne-
cessary.

cessary which the Bishops are not. I shall close up this discourse with a memorable President of the Danes, An Dom, 1537 Christian the third King of Denmarke, removed and suppressed by publike Edict, all the Bishops of his Kingdom, for their intolerable Treasons & Rebellsions, abolishing their Bishopricks as contrary to our Saviours institutions, (the meanes that made them, Idle, proud, ambitious, unpublishing Prelates, and seditious treacherous Rebels to their Princes, and in stead of 7, Bishops of Denmark, he instituted 7, Superintendents to execute the office of Bishops, to give orders to others, and execute all Ecclesiasticall affaires, which 7, Superintendents, (August 26. 1537.) received their ordination from John Bugenhagen: (Protestant minister) in the Cathedral of Helsing, in the presence of the King, and Senate of the Kingdom. To these all Bishops cashiered as false rebellious Traytors to their Sovereigne, (as they have ever been in all States and ages, there having been more notorious Traytors, Rebels, and conspirators, of Bishops then of all other ranks of men in the world (as I am able to make good) as contrary to divine institution, and see not *iure divino*, as they now boast, and Superintendents ordained by a meere Presbyter in their stead, to conferre orders unto others in all the Danish Churches. In the beginning of reformation in Germany and other places, Luther and other Ministers usually ordained Deacons and Ministers, and set out Eccles of the manner of Ordination without any Bishops assistance, which power of Ordination and imposition of hands hath ever since been practised by Ministers in all reformed Churches which have abandoned Bishops (such as ours are and make themselves as contrary to Gods word.) Patrick Adamson (Arch-Bishop of St. Andrews in Scotland,) in his recantation publicly made in the Synod of Effe, (April 8. 1591,) confessed, that this office of a Diocesan Bishop Omne

authoritate verbi dei destituitur & solo politico hominum conmento fundatur est destitute of all authority from Gods word, and is only founded in the politike agreement of men, out of which the primacy of the Pope or Antichrist hath sprung, and is worthily to be condemned, because the assembly of the Presbyteries penes quem est iurisdictio & inspectio in visitationibus tum in ordinationibus, which having the jurisdiction and inspection, both in visitations and in Ordinations, will performe all these things, with greater authority, piety, and zeale, then any Bishop whatsoever, whose care is for the most part, intent not upon God or his service, but the world which he especially serves, A satell blew to our prelates Hierarchy. For if Bishops be not *iure divino* and have no foundation in the word of God, then the power of Ordination belöngs not to them *iure divino* as they are Bishops neither can do or cure, they to conferre Orders as Bishops but only as they are Ministers. And if so (as is most certaine,) then this power of Ordination belongs not at all to Bishops as Bishops, but only as Ministers. And every Minister as he is a Minister, hath as much right and authority to give orders as any Bishop whatsoever, the true reason why even among us at this day, Ministers ought to joyn with the Bishop in the imposition of hands, neither can our Bishops ordaine any one a Minister, unless 3, or 4, Ministers at least, joyne with him in the Ordination and laying on of hands. This being an apparent truth, it shall hence from the Bishops owne principles prove Presbyters Superior and greater then Bishops, in jurisdiction dignity and degree.

These, say they, to whom the power of Ordination belongs of Right are greater in jurisdiction, dignity, and degree then those who have not this power, and the Ordainer higher in all these then the ordained.

But the power of Ordination belöngs only *iure divino* to Presbyters

as presbyters, not to Bishops, as to Bishops themselves, not as Bishops but Presbyters and Bishops when they ordaine in a lawfull manner, do it onely as Presbyters not as Bishops.

Therefore Presbyters are Superior to Bishops in jurisdiction, Order, and degree, and Bishops themselves farre greater in all these, as they are Presbyters, an office of divine function, then as they are Lordly Prelates or Diocesan Bishops, a meeke humane institution.

Thus are our great Lord Bishops who vaunt of the weaknesse of puritan principles, whereas their Episcopall are farre more feeble and absurd, wounded to death with their own weapons, and all their Domineering, swelling authority overthrowne by that very principle, and foundation on which they have presumed to erect it, the ancient proverb being here truly verified, *vis opusculi superius mole ruit sua*. I shall close up this with the words of acute *Antonius Sadelet*, who after a large proof of Bishops and presbyters to be both one and the same by divine institution, winds up all in this manner. We conclude therefore, seeing that Superior Episcopall dignity is to be avouched onely humane institution, *Tantum esse humani iuris*, that it is onely of humane right: On the contrary, since it is evident by the expresse testimonies of Scripture, that in the Apostles times Bishops were the same with Presbyters *iure divino potestatem ordinandi non minus presbyteris quam Episcopis convenire*, that by Gods law and divine right, the power of Ordination belongs as much to presbiters as to Bishops.

I have now, I hope sufficiently manifested our Lordly prelates, Arch-Bishops, Diocesan Bishops, distinct from presbyters to be none of Gods institution being therefore: none of Gods Bishops, as they vainly pretend whose then must they be, not the Kings, for then they are onely *iure humano* which they have publickly disclaimed in Court, therefore

certainly either the Popes or the Devils or both, as many of the recited writers stile the, for I know no other that can claime or own them: wherefore being neither Gods nor the Kings, but the Popes or Devils, or both, what remains but that now at last they should be spared out of our Church, as no members at all of Christs Church, or body, but of the Devill, Pope, or Antichrist of Rome (whose limbs and creatures in truth they are as *Mauritius de i. Alano*, *Henry k Stalbridge* and others, expressly resolves, and their actions past all dispute, discover many of them to be) yea as meeke *Individuum vagans* and meeke unnaturall monsters, they being neither Pastors nor members of any particular Church or congregation, as all other Christians are besides themselves. I read in the great Dutch Chronicle written by an *Augustine Frier*, that in the year of our Lord 1433, beyond *Toland* there was a strange Fish taken, of the quantity, length, and breadth, and shape of a living man, adorned with a Bishop Miter, a pastorall Staff, a Cassock, a white Surpleesse, a Chessible Sandals, Gloves, and all other Robes, and ornaments requisite to the Dignity of a Prelate, like a Bishop solemnly attired and prepared to lay divine service, his Cassocke might be well lifted up before, and behind, from the feet, to the knees, but not higher, and he permitted himselfe to bee sufficiently handled, and touched by many, but especially of the Bishops of that Country, which Fish being presented to the King, and demanded in the Language of that Country, and of divers other nations who hee was, and answering nothing, albeit he had opened his mouth, giving reverence and honour to the Bishops that were there in the Kings presence, one Monster and dumbe unpreaching beast, saluting and respecting another, the King being angry when hee had determined to commit him to prison, or put him up in the strong tower, the Fish being very

*i De Prascello-
dia Episcopatu
dignitatis l. 1. c.
1, scilicet, 21, & c.
scilicet, 29:
k Henry Stal-
bridge his Em-
berticatus Epistle
John Ball his I-
mage of both
Churches.
l Magnus chron
Belgicum Anno
1433, p. 374:*

strong,

m One
Monster in
interceeds
for anothers
safety, but
did they e-
ver so for a
good pious
christians
life or liber-
ty?

sorrowfull at this newes; thereupon
closed his eyes and would by no
meanes open them untill the *Bishops*,
of that Kingdome (mkneeling downe
before the king in the fishes presence, had
with many prayers intreated and ob-
tained of the King that he should be
sent backe againe alive to the Sea-
shore. where hee had been taken.
that God whose workes are incom-
prehensible might shew his nature
and Acts, least otherwise a plague
should there ensue, both to the King
and his Subjects, which their suit the
King had no sooner granted, but pre-
sently the foresaid Monster opened
his eyes, giving great thanks as it
were to the King, and especially to
those *Bishops*.

After with a Chariot being prepa-
red to carry the Fish backe againe, the
Fish in presence of an infinite multi-
tude (of both sexes) ascending into it
in a decent manner with the said *Bis-*
hops, sate down between them like a
Domestick tame creature endued with
reason.

The *Bishops* whiles they were yet
farre off from the Sea, descended out
of the Chariot, and the Fish likewise
comming downe from the chariot by
himselfe, stood upon his feet and be-
gan to walke between two *Bishops*,
putting one of his hands upon one *Bis-*
bops shoulder, & the other upon the
other *Bishops* shoulder, (so lovingly
did these Monsters embrace on the
other) as if he had beene a reasonable
creature, neither wondred he or was
he moved with the tumult of the
people, who flocked round about the,
but walked modestly.

When he was come to the Sea-
shore hee courteously beheld the
Bishops and rout of people there pre-
sent and craving leave to depart
of the *Bishops* with all humility, by the
gesture of his body, and obtaining
it he thereupon went into the Sea.

water.

And going into the Water, on his
feet as high as his belly (the Sea being
hard by to deep for him to wade in,
turning himselfe towards the *Bishops*,
and people expending the end of this
matter he bowed downe his head
in a most humble manner, bestowing
a blessing on them with his right hand
in forme of a crosse, and forthwith
descended into the depth of the Sea
after which he was no more scene of
any man.

Thus the Historian *verbatim*.

Now what should I make this strange
dumbe Devill or Monster, in the
shape, the habit and attire of a Lordly
Bishop, so courteous loving, and fa-
miliar towards these Lordly *Bishops*,
and they reciprocally thus to him, or
what doth or could all this pretend
But that Lordly Prelates with their
pontificall Masse-array, and muming
disguises are meere monsters in Gods
Church, and for the most part as mute
as this dumbe or other fishes in the
Pulpit opening their mouthes wide
oft-times, to bite, yea devour their
fellow Brethren, and Gods faithfull
people with their teeth like so many
ravening wolyes or Sea Monsters, but
seldome or never piously to instruct the
with their diligent, pious, gracious pre-
aching tongues, and that therefore they
shal one day and I hope that day is now
at hand, with all their Anti-Christian
Pompe, Pride, Vestments, Trinkets,
and masking masking disguised, be
eternally cast out of the Church of
God, sent backe againe to (the Sea of
Rome) from whence they came, and
there so utterly drowned, that they
shall never be seen nor heard of more
in our or any other true Christian
Church.

This hath beene already ful-
filled, not long after the apparition of
this Monster in (n) *Denmarke*, and
most of the reformed *Churches* beyond

a *Christians*
chron, *Sand-*
ma l. II, p

o Peter Hey-
lins Geogra-
phy. Edit. 3,
p. 55.

the Seas, which cast out their Lordly Prelates, as inecre Anti-christian, dumbe, mishappen, ravenous Monsters, devouring *Christ's* deare Stocke, and likewise in *Biscaine* among the Papists (o) where Bishops are so execrable, to the people, that they will admit no *Bishop* so much as to come among them or enter into their Territories, (such terrible monsters are they) in so much that when *Ferdinand* the catholike came in *Progresse* thither accompanied among others with the Bishop of *Tampeline*, the people arde in Armes, drave back the Bishop and gathering all the dust which they thought he had troden on and flung it into the Sea.

And certainly their late intollerable tyranny, pride, ambition, cruelty, oppression, covetousnes, Poperie, secularity (for now they are altogether secular, not spirituall Lords, in iustice malice, persecutions, impieties, and monstrous prophannes, have deservedly made our Bishops as detestable as execrable to all sorts of English men (who now groane and languish under these outrageous dumbe silencing and silent Monsters), as ever they were, or are to *Biscaine*, so as we shall doubtlesse shortly see their fittall small ruine who now seeke nothing but the utter overthrow both of our Church, our State, and our Religion, as I will make good, at my uttermost perill, to all their faces, and proue it to their shame.

We know, that two of their Cathedrals, Ely & Chichester, where Bishop White and Mountrague, two late Innovators and Champions of the Prelates, Lord it, were lately shattered & much of them blown downe, and that the Bishop of *Lincolnes* chaire with the fall of his study at Bugden shattered all to peices, with a poore despicable instrument a suddaine unexpected blast of wind, all in one day on Novemb. 4 1536.

What is this and their present great wrath, and malice against Gods peo-

ple: but a certaine prognosticke, that (p) their time and Lording tyranny is short, and their totall small ruine neer at hand, though to carnall reason it seemes impossible: and that a suddain unexpected puffe of wind, (even the prayers, cries, and teares, of those many Godly Ministers, and poore christians they have lately silenced, persecuted, oppressed, and still proceed to vex and greive with all despite and cruelty, not withstanding all Gods plagues, all late discoveries of their vilenes, tyranny and iniustice, shall shortly and suddainly overturn their Lordly Chaires, throw downe their Epicureous Sees, Dismount their mushroom Lordships, unexpectedly sprung out of the earth, the dunghill, and swollen so great with pride and ambition, that they will bee all head, yea heads and Lords over all in Church and State affaires, and dash (q) these Babilonish brats of Rome in peices so as they shall never recover or get head againe.

In the meane time I shall pray and conclude all in the words of our English Letany.

From all our Lordly Prelates evill and mischief, from the crafts and assaults of the Devill, (who rules and workes both in and by them) from their wrath and unjust damnations, in any of their courts and High-commissions, meere Spanis inquisitions, from all their blindness of heart, their pride vaine glory and Hypocrisie, their envy hatred, malice, and all their uncharitableness, from all their sedition & priuy conspiracy (with *Rome* Priests Jesuites and betweene themselves, to ruine, & root out our faithfull preaching Ministers and Religion, and set up popery) from all their false doctrine and Heresie, (both in Presse and Pulpit,) from their hardness of heart, against their poore persecuted and oppressed Brethren, against all Gods mercies, threatnings, Iudgements, and Plagues of late inflicted) and from all their contempt of Gods word and com-
mande-

p Rev. 12,
12.

q Psal. 137.
2. 9.

mandements, in suppressing the frequent Preachers, and preaching of the one, and most insolent violation of the other, especially the 2, 4, 6th Commandments, by setting up Altars, images, crucifixes, crosses &c, & bowing downe unto them, by idolising their owne canons, ceremonies, and Romish Popperies, by maintaining the open prophanation of Gods holy Sab-

barh, with all Heathenish sports and pastimes, and spurring men on headlong to this sinne, and starving, murdering the very foules of thousands of Gods people, by robbing them of their spirituall food, and encouraging them to al sin and dissolutenes.) *God* *Psalm 106.*
Lord deliver us And let all the people say Amen. *43.*

F J N J S:

